

John Wright Junr. Author
Apples of Gold

25-6 FOR ~~52-4-29~~
Young Men and Women :

AND
A CROWN of GLORY
for Old Men and Women :

O R,

*The happiness of being good betimes : And
the honour of being an Old Disciple.*

Clearly and fully discovered, and closely and
faithfully applyed.

ALSO

*The Young Mans Objections answered,
And the Old Mans Doubts resolved.*

By **THO. BROOKS**, heretofore Preacher of the
Gospel at St. Margarets New Fish-street Hill.

The Sixteenth Edition.

*at I thy Servant fear the Lord from my youth. 1 Kings
18. 12.*

*The hoary head is a Crown of Glory, if it be found in the
way of Righteousness, Prov. 16. 31.*

LONDON,

Printed by **J. A.** for **John Hancock** near the Royal
Exchange in Cornhill, 1690.



p
m
c
st

re
m
d
m
on
d

pl
ou
lik

TO
All Young Persons
throughout the Nation,
especially those (of both
Sexes) who begin to turn
their Faces towards

Z I O N.

Dear Hearts,

A Word spoken in due season, how good is it! it is often like Apples of Gold in Pictures of Silver; many times such a word is sweet, precious, pleasing and delectable, and strong in its operation.

A company of near friends Dining together one Sabbath-day, one that was at Table (to prevent impertinent discourse) said that it was a question whether they should all go to Heaven or no, which struck them all into a dump, and caused every one to enter

place, person, all which are as the wheels upon which our words and speeches should run: such a word is like Apples of Gold in Pictures of Silver.

Prov. 15.
23, 25, 10,
11.

A word spoken
(*enough*) upon
his wheel,
that is,
with a due
concur-
rence and
observati-
on of all
circum-
stances of
time,

The Epistle

into a serious consideration with themselves; one thought, If any of this company go to Hell, it must be I, and so thought another, and another, and indeed so thought almost every one then present, as well servants that waited, as those that sate at the Table, as it was afterwards acknowledg'd, and (through the mercy and blessing of God) this speech so wrought upon the spirits of most of them, that it proved the first instrumental means of their Conversion.

I have my hopes through grace, that this Treatise, though it be sown in weakness, yet by the blessing of the most High upon it, it may rise in power, and be an instrumental means of the winning of souls to Christ, which is my highest ambition in this world, and therefore I have broke thorow all difficulties, and carnal reasonings, that might otherwise have stifled this Babe in the Womb, and kept it from ever seeing of the light.

I have read of an Emperour, that delighted in no undertaking so much as those which in the esteem of his
Conn.

Dedicatory.

Counsellors and Captains were deemed most difficult and impossible; if they said such or such an enterprize would never be accomplished, it was Argument enough to him, to make the adventure; and he usually prospered, he seldom miscarried.

I have never found greater and choicer blessings to attend any of my poor weak labours, than those that have been brought forth into the World, through the greatest straits and difficulties.

Valerius Maximus reports, that one telling a Souldier, going to War against the Persians, that they would hide the Sun with their Arrows, he answered, we shall fight best in the shade; nothing should discourage nor dishearten a Souldier of Christ, 2 Tim. 2. 3, 4. Christ saith to all his Souldiers, (as the black Prince his Father said to him fighting as it were in blood to the knees, and in great distress) Either vanquish, or die; Men of no resolution, or of weak resolution, will be but little serviceable to the good of souls; such watch-men as will be free
A 3 from,

Valerius
Maximus,
lib. 3. c. de
Fiducia.

Hist. of
France,
p. 196.

The Epistle

from the blood of souls, and be serviceable to the interest of Christ in turning sinners from darkness to light, must be men of spirit and resolution.

August. de
tempore.
Serm. 255.

I remember St. Austin beginneth one of his Sermons thus (Ad vos mihi sermo, O juvenes, flos ætatis, periculum mentis) To you is my speech, O young men, the flower of age, the danger of the mind.

So say I, To you, O young men, do I dedicate the ensuing Treatise, and that first because the matter contained therein, doth primarily and eminently concern you.

And secondly, Because of an earnest desire that I have of your internal and eternal welfare.

And thirdly, Because there is most hope of doing good among you (as I evidence more at large in the following Treatise.)

And fourthly, To countermine the great underminer of your souls, whose great design is to poyson you, and to possess you in the morning of your dayes.

Fifthly, To provoke others that are more able and worthy, to be more serviceable to you in declaring themselves fully

Dedicatory.

fully on this very subject; which none yet have done that I know of, though it be a point of as great concernment to young persons (especially) as any I know in all the Scriptures.

Sixthly and lastly, Because there are very many that lye in wait to deceive, corrupt and poyson your persons with God dishonouring Christ-denying, Conscience-wa^{ying}, and Soul-damning opinions, principles, and blasphemies.

I have read of one who boasted and gloried in this, that he had spent thirty years in corrupting and poysoning of youth; doubtless many wretches, many Monsters there be amongst us, who make it their business, their glory, their all, to delude and draw young persons to those dangerous errors and blasphemies that lead to destruction. Error and folly (saith one very well) be the knots of Satan, wherewith he ties children to the stake to be burnt in Hell.

There is a truth in what the Tragedian said long since (Venenum in auro bibitur) poyson is commonly drunk out of a cup of gold; So is an error

Eph. 4. 14.

A blind Eye is worse than a lame Foot, he that had the Leprosie in his head, was to be pronounced utterly unclean.

The Epistle

or by notion soonest taken into the Judgment and conscience from persons of the fairest carriage, and smoothest conversations. Error is so foul an Hag, that if it should come in its own shape, a man would loath it, and flie from it, as from Hell. If Jezabel had not painted her face, she had not gotten so many young doting Adulterers to followed her to thir own ruine.

Mar. 23. 15

Ah ! Young men, young men, the blessing of the Lord upon your serious and diligent perusal of this Treatise may be a happy means to preserve you from being ensnared and deluded by those Monsters, who compass Sea and Land to make Profelytes for Hell.

And thus I have given you the reasons of my dedicating this Treatise to the service of your souls ; I would willingly presume, that it will be as kindly taken, as it is cordially tendered ; I hope none of you into whose hands it may fall, will say as once Antipater King of Macedonia did, when one presented him with a Book treating of happiness, his answer was (Ou Scholazo) I have no leisure. Ah !

Dedicatory.

Ab! Young men and women, young men and virgins, as you tender the everlasting welfare of your souls, as you would escape Hell, and come to Heaven, as you would have an interest in Christ, a pardon in your bosoms, as you would be blessed here, and glorious hereafter, find time, find leisure to read over and over the following Treatise, which is purposely calculated for your eternal good. But before I go further, I think it needful in some respects, to give the world some further account of other reasons or motives, that have prevailed with me to appear once more in Print, which are these.

First, Having preached a Sermon occasionally upon those words (on which this following Discourse is built) I was earnestly importuned to Print the Sermon by some worthy friends; I did as long as in modesty I could, withstand their desires, judging it not worthy of them: but being at last overcome, and setting about the work, the breathings and comings in of God were such, as bath occasioned

The Epistle

that one Sermon, to multiply into many. Luther tells us, that when he first began to turn his back upon Popery, he intended no more but to withstand Popish Pardons, and selling Indulgences; yet neither would God or his enemies let him alone, till he resolved with Moses, not to leave a hoof of Popery unopposed, &c. God many times in the things of the Gospel carries forth his servants beyond their intentions, beyond their resolution. But,

Secondly, The kind acceptance and good quarter that my other pieces have found in the world, and those signal multiplyed blessings that have followed them, to the winning of many over to Christ, and to the building up of others in Christ, hath encouraged me to present this Treatise to the world, hoping that the Lord hath a blessing in store for this also.

Thirdly, that I might in some measure make up others neglects, whose Age, whose Parts, whose Experiences, whose Graces have long called upon them to do something considerable.

thi

Dedicatory.

this way, and that they may be provoked by my weak essay to do better, and to make up what is wanting through my invincible infirmities, and spiritual wants and weaknesses, which are so many, as may well make a sufficient Apology for all the defects and weaknesses that in this Treatise shall appear to a serious judicious eye. But,

Fourthly, The love of Christ and souls hath constrained me to it; as there is an attractive, so there is a compulsive virtue in Divine love. Love to Christ and souls, will make a man willing to spend and be spent; he that prays himself to death, that preaches himself to death, that studies himself to death, that sweats himself to death, for the honour of Christ, and good of Souls, shall be no loser in the end. Divine love is like a Rod of Myrtle, which, as Pliny reports, makes the Traveller that carries it in his hand, that he shall never be faint nor weary: Divine love is very operative (sine operatore, non est) if it do not work, it is an argument it is not at all. Divine Love, like fire,

2 Cor. 4.

14.

2 Cor. 12.

15.

Solus amor
nescit diffi-
cultates;
Love
knows no
difficulties.

The Epistle

fire, it is not idle but active; be that
 loves cannot be barren; Love will
 make the soul constant, and abundant
 in well-doing. God admits none to
 Heaven (saith Justin Martyr) but
 such as can perswade him by their
 works, that they love him. The very
 Heathen hath observed that God doth
 not love his children with a weak wo-
 manish affection, but with a strong
 masculine love; and certainly, they
 that love the Lord strongly, that love
 him with a masculine love, they can-
 not but lay out their little all for him,
 and his glory. But,

Seneca.

It is said
 of Marcel-
 lus the Ro-
 man Gene-
 ral, that
 he could
 not be
 quiet, Nec
 Victor, nec
 victus,
 neither
 Conquer-
 ed, nor
 Conque-
 ror; Such
 a one is
 Satan.

Fifthly, I observe, that Satan and
 his instruments are exceeding busie
 and unwearyed in their designs, at-
 tempts, and endeavours, in these
 daies, to corrupt, and poyson, to de-
 file and destroy, the young the tender,
 the most hopeful, and most flourishing
 plants among us.

Latimer told, he Clergy in his time,
 that if they would not learn diligence
 and vigilance of the Prophets and
 Apostles, they should learn it of the
 Devil, who goes up and down his Dio-
 cese,

Dedicatory.

costs; and acts by an untired power, seeking whom he may destroy; when the wolves are abroad, the Shepherd should not sleep, but watch, yea, double his watch, remembring that he were better have all the blood of all the men in the world upon him, than the blood of one Soul upon him, by his negligence, or otherwise.

Satan is a Lyon, not a Lamb, a roaring Lyon, not a sleepy Lyon, not a Lyon standing still, but a Lyon going up and down, as not being contented with the prey, the many millions of souls he hath got, he seeks whom he may sip up at a draught, as that word (καταίω) in the 1 Pet. 5. 8. imports; his greatest design is to fill Hell with souls, which should awaken every one to be active, and to do all that may be done to prevent his design, and help forward the salvation of Souls.

St. Chrysostom compares good Pastors to Fountains that ever send forth waters, or Conduits that are alwayes running, though no pail be put under. But,

Chrys. in
Mat. Ho.

Sixth

The Epistle

Sixthly and lastly, I know the whole life of man is but an hour to work in; and the more work any man doth for Christ on earth, the better pay he shall have when he comes to Heaven. Every man shall at the last reap as he sows. Opportunities of doing service for Christ and Souls are more worth than a world; therefore I was willing to take hold on this, not knowing how soon I may put off this earthly tabernacle, and remembering that as there is no believing, nor repenting in the Grave, so there is no praying, preaching, writing, nor Printing in the Grave; we had need to be up and doing, to put both hands to it, and to do all we do with all our might, knowing that the night draws in upon us wherein no man can work.

1 Cor. 15.
alt.

2 Cor. 9.6.

2 Pet. 1.13,
14.

Ecc. 9.10.

Joh. 9.4.

A Christians dying day, is the Lords pay-day, that is a time to receive wages, not to do work. And thus I have given the world a true account of the Reasons that moved me to Print the following Discourse.

There are many things in this
Trea-

Dedictory.

Treatise that are of use to all, and several things of moment, that are not every day preached nor read. I have made it as pleasurable as time would permit, that so it might be the more profitable to the Reader; and that I might the better take the young man by (a holy) craft, which is a high point of Heavenly wisdom, there being no wisdom to that of winning of Souls. I shall now follow this poor piece with my weak Prayers, that it may be so blest from Heaven, as that it may bring in some, and build up others, and do good to all; And so rest,

Your Friend and Servant in
the Gospel of Christ,

THO. BROOKS.

THE



T

and
Me
rbi

con
obe
opp

few
per
lenn
rabi



The Contents.

THE Explication of the words,
from page 1 to 10

CHAP. I.

Dock. That it is a very desireable
and commendable thing for Young
Men, to be (really) good betimes,
this truth proved, p. 10, 11, 12.

Twelve reasons of this point.

1. Because he commands it, whose
commands are not to be disputed, but
obeyed, from 12 to 16

2. Because they have means and
opportunities of being good betimes,
from 16 to 20

3. Because then they will have
fewer sins to answer for, and re-
pent of, 20, 21

4. Because time is a precious Ta-
lent, that Young Men must be accoun-
table for, from 21 to 26

5. Because

The Contents.

5. Because then they will have the greater comfort and joy when they come to be old, from 26 to 28

6. Because an eternity of felicity and glory hangs upon those few moments that are allotted to them, from 28 to 33

7. Because they do not begin to live 'till they begin to be really good, from 33 to 36

8. Because the Promise of finding God, of enjoying God, is made over to an early seeking of God, &c from 36 to 44

9. Because the time of youth is the choicest and fittest time for service, from 44 to 47

10. Because death may suddenly and unexpectedly seize on youth, youth being as fickle as old age, from 47 to 52

11. Because it is ten to one, nay an hundred to one, if ever they are converted, if they be not converted when they are young, from 52 to 55

12. Because else they will never attain to the honour of being an old Disciple. 55, 56

CHAP.

The Contents.

CHAP. II.

The honour of an Old Disciple,
shewed in seven particulars.

1. *All men will honour an old Disciple.* from 56 to 58
2. *God usually reveals himself most to old Disciples, to old Saints,* from 58 to 62
3. *An old Christian, an old Disciple hath got the art of serving God,* 62, 63
4. *An old Disciple, an old Christian, is rich in spiritual experiences,* from 63 to 67
5. *An Old Disciple is firm and fixed in his resolutions,* from 67 to 70
6. *An Old Disciple is prepared for death,* from 70 to 73
7. *An Old Disciple shall have a great reward in Heaven,* from 73 to 79
- Use of reproof,* from 79 to 84

CHAP. III.

The several evils that most properly attend Youth, as

1. *Pride,* from 84 to 87
2. *Sensual pleasures and delights,* from 87 to 93
3. *Rash.*

The Contents.

3. Rashness, from 93 to 96
4. Mocking and scoffing at Religious men, and Religious things, from 96 to 98
5. Wantonness, from 98 to 101

CHAP. IV.

Use of Exhortation, to exhort young Persons to be good betimes, and Motives moving thereunto, as,

1. It is a high honour to be good betimes, from 102 to 106
2. Christ gave himself for sinners, when he was in the Primrose of his age, from 106 to 111
3. It is the best way in the world to be rich in spiritual Experiences, from 111 to 116
4. The present time is the only time that you are sure of, from 116 to 122
5. It is just with God to reserve the dregs of his wrath for them who reserve the dregs of their days for him, from 122 to 125
6. The sooner you are good on Earth, the greater will be your reward in Heaven. from 125 to 134
7. The

The Contents.

7. The Lord is very much affected
and taken with your seeking of him,
and following after him in the spring
and morning of your youth, from 134
to 156

8. It will prevent many sad and
black temptations, from 136 to 140

9. Consider the worth and excel-
lency of souls, from 140 to 144

10. God will at last bring young
men to a reckoning, from 144 to 155

CHAP. V.

Quest. Whether in the great day
of account, the sins of Saints shall be
brought into the Judgment of dis-
cussion and discovery, or no? the ne-
gative proved by divers Arguments,
from 155 to 171

CHAP. VI.

Directions to such as would be
good betimes, as would know, and
love, seek, and serve the Lord in the
Primrose of their dayes; as

1. Take heed of putting the day of
death

The Contents.

death far off, from 171 to 177

2. If you would be good betimes, take heed of leaning to your own understanding, from 177 to 182

3. If you would be good betimes, take heed of flatterers and flattery, from 182 to 191

4. If you would seek the Lord in the spring and morning of your dayes, then take heed of engaged affections to the things of the world, from 191 to 197

5. If you would be good betimes, then you must take heed betimes of carnal reason, &c. from 197 to 201

6. Take heed of comparing your selves with those that are worse than your selves, from 201 to 207

CHAP. VII.

Secondly, As those six things must be declined, so several other things must be practised, if you would be good betimes, as

1. If you would be good betimes, then you must labour to be acquainted with four things betimes, as

I. To

The Contents.

1. You must labour to acquaint your
selves with the Scriptures betimes,
from 207 to 219

2. You must acquaint your selves
with your selves betimes, 219 to 226

3. If you would be good betimes,
then you must acquaint your selves
with Jesus Christ betimes, from 226
to 228

Now there are six things which you
should be thorowly acquainted with,
concerning Jesus Christ. As,

1. If you would be good betimes,
then you must know that there is every
thing in Christ, that may encourage
you to seek him and serve him,
228 to 230

2. If you would be good betimes,
then you must know betimes that Je-
sus Christ is mighty to save, 230 to
234

3. Then you must know betimes
that there is a marvellous readinesse
and willingnesse in Christ to embrace
and entertain returning sinners, &c.
234 to 236

4. If you would be good betimes,
then you must know betimes, That Je-
sus

The Contents.

Jesus Christ is designed, sealed and appointed by the Father, to the Office of a Mediator, from 236 to 240

5. If you would be good betimes, then you must know betimes, that there is no way to Salvation but by Jesus Christ, from 240 to 246

6. If you would be good betimes, then you must know betimes, that the heart of Jesus Christ is as much set upon sinners, now he is in Heaven, as ever it was when he was on Earth, from 246 to 249

4. If you would be good betimes, then

1. You must acquaint your selves with those that are good betimes, from 249 to 254

2. If you would be good betimes, then you must shun the occasion of sin betimes, from 254 to 262

3. If you would be good betimes, then you must remember the eye of God betimes, from 262 to 265

4. If you would be good betimes, then you must hearken to the voice of Conscience betimes, from 265 to 269

The Contents.

5. If you would be good betimes, then you must know wherein true happiness lies betimes, from 269, to 272

6. Lastly, If you would be good betimes, then you must break your Covenant with sin betimes: now to work you to that, you must always look upon sin under these six notions.

1. You must look upon sin under the notion of an Enemy, from 272 to 277

2. Under the notion of Bonds, &c.
from 277 to 279

3. Under the notion of Fire; six resemblances between Sin and Fire,
from 279 to 289

4. Under the notion of a Thief,
&c. from 289 to 292

5. Under the notion of a Burden,
&c. from 292 to 296

6. Under the notion of a Tyrant,
&c. from 296 to 299

CHAP. VIII.

1 Object. It may be time enough hereafter to seek and serve the Lord,
&c.

This Objection answered four ways,
from 299 to 304

2 Object. If I should seek and
B serve

The Contents:

serve the Lord in the Spring and morning of my dayes, I should lose the love and favour of such and such friends and relations.

Four answers to this Objection, &c.
from 304 to 311

3 Object. I shall meet with many reproaches.

Eight answers to this Objection
from 311 to 326

4 Object. Most men give liberty to themselves, and walk in ways more pleasing to the flesh.

This Objection answered five ways
from 326 to 339

5 Object. The last (I shall mention) is, that God is a God of mercy, in him are bowels of mercy, yea a Sea, an Ocean of mercy, he delighteth in mercy, &c.

Five answers to this Objection;
from 339 to 349

CHAP. IX.

Lastly, The old mans doubts resolved in eight several answers,
from 349 to the end



THE
Young Man's Duty,
AND
EXCELLENCY.

I Kings XIV. 13.

*And all Israel shall mourn for him,
and bury him: For he only of Je-
roboam shall come to the Grave,
because in him there is found some
good thing toward the Lord God of
Israel, in the house of Jeroboam.*

I Shall only stand upon the lat-
ter part of this Verse, because
that affords me matter most
suitable to my design.

*Because in him there is
found some good thing towards the*

Lord God of Israel in the house of Jeroboam.

These words are a commendation of *Abijah's* life; In him was found some good thing towards the Lord, &c. When *Abijah* was a Child, *verse* 3. 12. when he was in his young and tender years he had the Seeds of Grace in him, he had the Image of God upon him, he could discern between good and evil, and he did that which pleased the Lord.

נער
'Tis used for a young man or stripling, *Gen.* 22. 5. and often for a Servant, though he be a man of ripe years, *Eph.* 2. 2. Such as one Evangelist calleth young men, *Luke* 12. 45. another calleth fellow Servants, *Mat.* 5. 29.

The Hebrew word (*Nagnar*) translated *Child*, *vers.* 3. is very often applied to such as we call Youths, or young men, *Exod.* 24. 5. *Numb.* 6. 11. *1 Sam.* 2. 17, &c.

Of such age and prudence was *Abijah*, as that he could choose good, and refuse evil; he was a *Lot* in *Sodom*, he was good among the bad, the bent and frame of his heart was towards that which was good; when the heart both of his Father and Mother was set up on evil.

Abi

Abijah began to be good betimes, he crost that Pestilent Proverb, *A young Saint, and an old Devil.* 'Tis the glory and goodness of God, that he will take notice of the least good that is in any of his. 1 *Pet.* 3. 6. There was but one good word in *Sarah's* Speech to *Abraham*, and that was this, she called him *Lord*, and this God mentions for her honour and commendation, *She called him Lord* : God looks more upon one grain of *Wheat*, than upon a heap of *Chaff* ; upon one shining *Pearl*, than upon an heap of rubbish. God finds a *Pearl* in *Abijah*, and he puts it into his *Crown*, to his eternal commendation. *There was found in him some good thing towards the Lord, &c.* For the words ;

There was found in him. The Hebrew word *Matsa*, sometimes signifies finding without seeking, *Isa.* 65. 1. *I am found of them that sought me not* : So *Psal.* 116. 3. *The sorrows of Death compassed me,*

and the pains of Hell gat hold upon me, I found trouble and sorrow. I found trouble which I looked not for, I was not searching after sorrow, but I found it. There is an elegance in the Original. *The pains of Hell gat hold upon me*: So we read, but the Hebrew is, *The pains of Hell found me* (one word signifies both) they found me, I did not find them.. *There was found in Abijah some good thing towards the Lord, i.e.* There was found in him without searching or seeking, some good thing towards the Lord, it was plain and visible enough, men might see and observe it without enquiring or seeking, they might run and read some good thing in him towards the Lord.

Secondly, The word sometimes signifies finding by seeking or enquiry, *Isa. 55. 6. Seek ye the Lord while he may be found, &c.* So upon search and enquiry, there was found in *Abijah* (though young) some good thing towards the Lord.

Third-

Thirdly, Sometimes the Word notes the obtaining of that which is sufficient, *Josh. 7. 16. Numb. 11. 22. Judg. 21. 14.* In *Abijah* there was that good in him towards the Lord, that was sufficient to evidence the work of Grace upon him, sufficient to satisfy himself and others of the goodness and happiness of his condition, though he died in the prime and flower of his days, &c.

And in him was found some good thing; the Hebrew word (*Tob*) that is here rendered good, signifies,

First, That which is right and just, *2 Sam. 15. 3. See thy matters are good and right, i. e. just and right.*

Secondly, That which is profitable, *Deut. 6. 11. Houses of all good things, i. e. Houses full of all profitable things.*

Thirdly, That which is pleasing, *2 Sam. 19. 27. Do what is good in thine eyes, i. e. do what is pleasing in thine eyes.*

Fourthly, That which is full, and compleat, *Gen. 15. 15. Thou shalt be buried in a good old age, i. e. thou shalt be buried when thine age is full and compleat.*

Fifthly, That which is joyful and delightful, *1 Sam. 25. 8. We come in a good day, i. e. we come in a joyful and delightful day.* Now put all together, and you may see, that there was found in *Abijah* (when he was young) that which was right and just, that which was pleasing and profitable, and that which was matter of joy and delight.

In the words you have two things that are most considerable.

First, That this young man's goodness was towards the Lord God of *Israel*; many there are that are good, nay, very good towards men, who are yet bad, yet very bad towards God. Some there are who are very kind to the Creature, and yet very unkind to their Creator; many mens good-

This Age
affords
many such
Hypocrites
such Mon-
sters, &c.

ness towards the Creature, is like the rising Sun; but their goodness towards the Lord is like a morning cloud, or as the early dew, which is soon dried up by the Sun-beams; but *Abijah's* goodness was towards the Lord, his goodness faced the Lord, it looked towards the glory of God. Two things make a good Christian, good actions, and good aims; and though a good aim doth not make a bad action good, (as in *Uzzah*) yet a bad aim makes a good action bad, (as in *Jehu*) whose justice was approved, but his policy punished; the first Chapter of *Hosea*, and the fourth Verse; doubtless *Abijah's* actions were good, and his aims good; and this was indeed his glory, that his goodness was towards the Lord.

Hos. 6. 4.

There may be *Malum opus in bonâ materiâ*, as in *Jehu's* Zeal.

It's recorded of the *Catanenses*, that they made a stately Monument of kingly Magnificence, in remembrance of two Sons, who took their aged Parents upon their

Happy are
those souls
that with
the Stur-
geon or
Crabfish
can swim
against the
stream of
custom
and exam-
ple; and
that with
Atticus can
cleave to
the right,
though lo-
sing side.

their backs, and carried them through the fire, when their Father's house was all in a flame; the Young men were good towards their Parents, but what is this *Abijah's* goodness towards the Lord &c. A man cannot be good towards the Lord, but he will be good towards others; but a man may be good towards others, that is not good towards the Lord: Of that mens practices did not give to loud a testimony every day to the Assertion, &c.

Secondly, He was good among the bad, *He was good in the house of Jeroboam*; 'tis in fashion to seem (at least) to be good among the good, but to be really good among those that are bad, that are eminently bad, argues not only a truth of gooduels, but a great degree of goodness; this young man was good in the house of Jeroboam who made all Israel to sin, who was naught, who was very naughty, who was stark naughty; and yet

Abijah

Abijah, as the Fishes which live in the Salt-Sea are fresh, so though he lived in a (sink) sea of wickedness, yet he retained his *Goodness toward the Lord*.

They say, *Roses* grow the sweetest, when they are planted by *Garlicks*: They are sweet and rare *Christians* indeed, who hold their goodness, and grow in goodness, where wickedness sits on the Throne, and such a one the young man in the Text was.

To be *Wheat* among *Tares*, *Corn* among *Chaff*, *Pearls* among *Cockles*, and *Roses* among *Thorns*, is excellent.

To be a *Jonathan* in *Saul's* Court, to be an *Obadiah* in *Ahab's* Court, to be an *Obedmelech* in *Zedekiah's* Court, and to be an *Abijah* in *Jeroboam's* Court, is a wonder, a miracle.

To be a *Lot* in *Sodom*, to be an *Abraham* in *Chaldea*, to be a *Daniel* in *Babylon*, to be a *Nehemiah* in *Danasco*, and to be a *Job* in the Land of *Uz*, is to be a Saint among

among Devils, and such a one the man in the Text was.

The Poets affirm that *Venus* never appeared so beauteous as when she sate by black *Vulcan's* side. Gracious Souls shine most clear, when they be set by black condition'd persons; *Stephen's* face never shin'd so angellically, so gloriously (in the Church) where all were verminous as before the Council, where all were vicious and malicious. *S* *Abijah* was a bright Star, a shining Sun in *Jeroboam's* Court, which for prophaneness and wickedness was very Hell.

The words which I have chose to insist upon, afford us several Observations, but I shall only name one, which I intend to prosecute this time, and that is this, viz.

CHAP

CHAP. I.

That it is a very desirable and commendable thing for young men to be really good betimes.

Other Scriptures speak out this to be a truth, besides what you have in the Text to confirm it, as that of the second of Chronicles, Chapter 34. 1, 2, 3, verses. *Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years, and he did that which was right in the sight of the Lord, and walked in the ways of David his Father, and declined neither to the right hand nor to the left; For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his Father: And in the twelfth year he began to purge Judah and Jerusalem, from the High Places, and the Groves, and the carved Images, and the molten Images. 'Twas Obadiah's honour, that he feared the Lord from his*

1 King. 18.

12.

2 Tim. 3.

15.

2 Epist.

ver. f. 4.

his youth; and *Tymothy's* Crown that he knew the Scriptures from a Child; and *St. John's* joy, that he found Children walking in the truth, this revived his good old heart, and made it dance for joy in his bosom. To spend further time in the proving of this truth, would be but to light Candles to see the Sun at noon.

Deut. 6. 5.

ch. 11. 13.

Augustine

beginneth

one of his

Sermons

thus, (*Ad**vos mihi**Sermo, O**Juvenes,**flos etatis,**periculum**mentis,**Aug. de**temp. Ser.*

156. To

you is my

Speech, O

young

men; the

flower of

age, the

danger of

the mind.

The grounds and reasons of this point, viz.

That it is a very desireable and commendable thing for young men to be really good betimes, are these that follow

Reason I.

First, Because the Lord commands it, and Divine Commands are not to be disputed, but obeyed. In the 12 Chapter of *Ecclesiastes* and the 1 Verse, *Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Remember now, I say, now: Now is an attorney will puzzle the wisdom of a Philosopher*

sopher, the skill of an Angel to divide : *Now* is a Monosyllable in all learned Languages.

Remember now thy Creator ; Remember him presently, instantly, for thou dost not know what a day, what an hour may bring forth, thou canst not tell what deadly sin, what deadly Temptation, what deadly judgment may overtake thee ; if thou dost not now, even now *remember thy Creator.*

Remember now thy Creator ; Remember to know him, remember to love him, remember to desire him, remember to delight in him, remember to depend upon him, remember to get an Interest in him, remember to live to him, and remember to walk with him. *Remember*

now thy Creator ; the Hebrew is *Creators*, Father, Son and Spirit. To the making of Man a Council was called in Heaven, in the first of *Genesis*, and 29. vers. *Remember thy Creators*, Remember the Father so as to know him, so as to be inwardly acquainted with him, remember the Son

Son, so as to believe in him, so as to rest upon him, so as to embrace him, and so as to make a compleat resignation of thy self to him. Remember the Spirit so as to hear his voice, so as to obey his voice, so as to feel his presence, and so as to experience his influence, &c.

Remember now thy Creator in the days of thy youth; he doth not say in the time of thy youth, but in the dayes of thy youth; to note, that our life is but a few dayes; it is but vapour, a span, a flower, a shadow, a dream; and therefore Seneca saith well, That though Death be before the old mans face, yet he may be as near the young mans back, &c.

Aug. l. i.
Confess.

Mans life is the shadow of smoke, the dream of a shadow; one doubteth whether to call it a dying life, or a living death.

Ah! Young men, God commands you to be good betimes. Remember, Young men, that it is a dangerous thing to neglect one of his Commands, who himself another is able to command you

int

s into nothing, or into Hell. To act
 in or run cross to Gods express Com-
 mand (though under pretence of
 Revelation from God) is as much
 as a mans life is worth, as you may
 see in that sad story, 1 Kings 13.
 verse 24. &c.

Let young men put all their car-
 nal Reasons, though never so ma-
 jesty and weighty, into one Scale,
 and Gods absolute Command into
 the other; and then write *Tekel*
 upon all their Reasons; they are
weighed in the Balance, and found
too light.

Ah Sirs! what God commands
 must be put in speedy execution,
 without denying, or delaying, or
 disputing the difficulties that at-
 tend it. Most young men in
 these days, do as the Heathens,
 when their Gods called for a Man,
 they offered a Candle; or as *Her-
 cules* offered up a painted man
 instead of a living. When God
 calls upon young men to serve
 him with the Primrose of their
 youth, they usually put him off
 till

*Obedientia
 non discutit
 Dei manda-
 ta, sed facit.
 Prosper.*

till they are overtaken with trembling joynts, dizled eyes, fainting hearts, failing hands and feeble knees, but there will be bitterness in the end, &c.

Reason II.

Because they have means and opportunities of being good betimes.

Young
Men must
be really
good be-
times.

Never had men better means and greater opportunities of being good of doing good, and of receiving good, than now. Ah Lord! how knowing, how believing, how holy, how heavenly, how humble might young men be, were they not wanting to their own Souls. Young men might be good, yea good, yea, eminently good, would they but improve the means of Grace, the tenders of Mercy, and the knockings of Christ by his Word, Works and Spirit.

Erasmus.

The Ancients painted Opportunity with a hairy forehead, bald behind, to signify, that while a Man hath Opportunity before him

him, he may lay hold on it, but if he suffer it to slip away, he cannot pull it back again.

How many young men are now in everlasting Chains, who would give ten thousand Worlds (had they so many in their hands to give) to enjoy but an opportunity to hear one Sermon more, to make one Prayer more, to keep one Sabbath more, but cannot? This is the Hell of their Torment: This is the Scorpion that is still stinging, this is the Worm that is always gnawing. Woe, woe to us, that we have neglected and trifled away those golden opportunities that once we had to get our Sins pardoned, our Natures changed, our Hearts bettered, our Consciences purged, and our Souls saved, &c. * I have read of a King, who having no issue to succeed him, espying one day a well favoured Youth, took him to Court, and committed him to his Tutors, to instruct him, providing by his Will, that if he proved

* Bellarm.
in Concione
de cruciati-
bus Gehem-
nae.

proved fit for Government, he should be crowned King, if not he should be bound in Chains and made a Gally-slave. Now when he grew to years, the Kings Executors perceiving that he had sadly neglected those means and opportunities whereby he might have been fit for State-government called him before them, and declared the Kings will and pleasure concerning him, which was accordingly performed; for they caused him to be fettered, and committed to the Gallies. Now what Tongue can express how much he was affected and afflicted with his sad and miserable estate, especially when he considered with himself, that now he is chained, who might have walked at liberty; Now he is a Slave, who might have been a King; now he is over-ruled by Turks, who might once have ruled over Christians? The Application is easie.

Ah young men, young men,
 shall Satan take all Opportunities
 to tempt you? shall the World
 take all opportunities to allure
 you? shall wicked men take all
 opportunities to insnare you, and
 to undo you? and shall Chri-
 stian Friends take all opportuni-
 ties to better you? and shall God's
 faithful Messengers take all op-
 portunities to save you? and will
 you, will you neglect so great sal-
 vation? *Plutarch* writes of *Han-*
nibal, that when he could have
 taken *Rome*, he would not; and
 when he would have taken *Rome*,
 he could not. Many in their
 youthful dayes, when they might
 have Mercy, Christ, Pardon, and
 Heaven, they will not; and in
 old age, when they would have
 Christ, Pardon, Peace, Heaven,
 they cannot, they may not. God
 seems to say, as *Theseus* said once,
 Go, says he, and tell *Creon*, *The-*
seus offers thee a gracious offer, yet
 I am pleased to be friends, if
 thou wilt submit (this is my first
 mes-

'Tis sto-
 ry'd of
Charles
 King of
Sicily and
Jerusalem,
 that he
 was called
Carolus
cunctator,
Charles the
 lingerer:
 This age
 affords ma-
 ny such lin-
 gerers, &c.

message) but if this offer prevail not
look for me to be up in Arms.

Reason III.

Why
young men
should be
really good
betimes.

Lord, saith
Austin, I
have loved
thee late,
the great-
er was his
sin, and the
more were
his sor-
rows.

*Because then they have fewer and
lesser sins to answer for, and repetition
of, multitudes of sins and sorrows
are prevented by being good
times.*

The more we number our
dayes, the fewer sins we shall have
to number. As a Copy is the
safest from blotting, when dust
is put upon it; so are we from
sinning, when (in the time of our
youth) we remember that we are
but dust. The tears of young Peni-
tents do more scorch the Devil
than all the flames of Hell,
hereby all their hopes are blasted
and the great underminer con-
firmed and blown up. *Man*
is the Devils Verb, he bids tarry
time enough to repent; but *Man*
is God's Adverb, and he bids re-
pent early, in the morning of
youth; for then thy sins will be
few.

fewer and lesser. Well, Young men, remember this, He that will not at the first hand buy good Counsel cheap, shall at the second hand buy Repentance over dear.

Ah! Young men, young men, if you do not begin to be good betimes, those sins that are now as Jewels sparkling in your eyes, will at last be Mill-stones about your necks to sink you for ever.

— Among many things that Biza in his last Will and Testament gave God thanks for, this was the first and chief; that he at the age of sixteen years, had called him to the knowledge of the Truth, and so prevented many sins and sorrows, that otherwise would have overtaken him, and have made his life less happy, and more miserable. Young Saints often prove old Angels, but old Sinners seldome prove good Saints, &c.

Reason IV.

Because time is a precious Talent that

Psal. 25. 7.
Job 13. 26.
There is nothing puts a more serious frame into a man's spirit, than to know the worth of his time.

Why Young Men should be really good betimes.

that young men must be counted for.

The sooner they begin to be good the more easie will be their account especially as to that great Tale of Time. *Cato* and other He- thenes held, that account must be given, not only of our labour, but also of our leisure ; at the great day it will appear, that they that have spent their time in mourning, have done better than they that have spent their time in dauncing ; and they that have spent many days in humiliation, than they that have spent many dayes in idle recreations.

I have read of a devout man who when he heard a Clock strike he would say, Here is one hour more past that I have to answer for. Ah young men, as time is very precious, so it is very short ; time is very swift, it is suddenly gone ; in the ninth of *Job* and the 25 Verse, *My dayes are swifter than a Post, they fly and they see no good.* The Hebrew word (*Kalal*) translated *swift*

than a post, signifies any thing that is light, because light things are quick in motion.

The Ancients emblem'd Time with Wings, as it were, not running but flying. Time is like the Sun, that never stands still, but is still a running his race; the Sun did once stand still, yea, went back, but so did never time. Time is still running and flying; it is a bubble, a shadow, a dream; can you seriously consider of this, young man, and not begin to be good before? surely you cannot. Sirs, if the whole earth whereupon we stand, were turned into a lump of gold, it were not able to purchase one minute of time: Oh the regretting of the damned, for mispending precious time! Oh that would they not give to be rich, and to enjoy the means of grace one hour! Ah! with what intention, with what trembling and melting heart, with what hanging and trembling would they hear the Word!

*Sophocles.
Phocylides.*

Who is there among us that knows how to value time, and prize a day at a due rate?
Sen. Epist.

A Heathen
said, He
lived no
day with-
out a line,
that is, he
did some-
thing re-
markable
every day.

word! Time (saith Bernard) were
a good commodity in Hell, and the
traffick of it most gainful, where
for one day a man would give ten
thousand worlds if he had them.
Young men, can you in good earnest
believe this, and not begin to
good betimes?

Ah! Young Men and Women,
as you love your precious im-
mortal Souls, as you would escape
Hell, and come to Heaven, as
you would be happy in Life, and
blessed in Death, and glorious
after Death; don't spend
more of your precious time,
in drinking and drabbing; in cardin-
g, dicing, and dancing; don't let
away your time; don't let
away your time; don't let
away your time; do not
let away your time, but begin
to be good betimes, because
this is a Talent that God will
reckon with you for. Ah, Young
Men and Women, you may
live upon years, many years
to come, when possibly you

not so many hours to make ready your accompts; it may be this night you may have a summons, and then if your time be done, and your work be to begin, in what a sad case will you be? will you not wish that you had never been born?

Seneca was wont to fear the Jews for their ill husbandry, in that they lost one day in seven; meaning their Sabbath; O! that it were not so true of the most of Professors, both young and old, that they lose not only one day in seven, but several daies in seven.

Sirs! Time let slip cannot be recalled, the foolish Virgins found it so, and *Saul* found it so, and *Herod* found it so, and *Nero* found it so, the *Israelites* found it so; yea, and *Jacob*, and *Josiah*, and *David*; (though good men) yet they found it so to their cost.

The *Egyptians* draw the Picture of Time with three Heads; the first of a greedy Wolf, gaping for time past; because it hath

Mat. 25. 13.
1 Sam. 13.
Heb. 3. 17.
18. 19.

ravenously devoured the memory of so many things past recalling. The

Second, Of a Crowned Lion roaring for time present, because it hath the principality of all actions for which it calls loud. The

Third, Of a deceitful Dog snarling for time to come, because it feeds some men with many flattering hopes, to their eternal undoing: Ah! young men and women, as you would give up your accounts at last with joy concerning this talent of time, with which God hath trusted you, begin to be good betimes, &c.

Reason V.

Because they will have the greater comfort and joy when they come to be old.

The 71 Psalm 5, 17, 18. compared. Thou art my hope, O Lord God; Thou art my trust, from youth, O God thou hast taught

why
Young
persons
should be
really
good be-
times.
Seneca
(though a
Heathen)
could say,
Believe
me, true
joy is no
light thing.

from my youth, and hitherto I have
declared thy wondrous works. Now
also when I am old and gray-headed,
O God forsake me not ; until I have
shewed thy strength unto this Genera-
tion, and thy power unto every one
that is to come.

Polycarpus could say, when old,
Thus many years, have I served
my Master Christ, and hitherto
hath he dealt well with me. If early
Converts live to be old, no joy to
their joy ; their joy will be the
greatest joy, a joy like to the joy
of Harvest, a joy like to their joy
that divide the spoil ; their joy
will be the soundest joy, the
weightiest joy, the Holyest joy, the
truest joy, the strongest joy,
and the most lasting joy ; the
eternal joy of the Wicked, the
glittering (golden) joy of the
Worldling, and the flashing joy of
the Hypocrite, is but as the crack-
ling of Thorns under a Pot, to the
joy and comfort of such, who
when old, can say with good Oba-
diah, That they feared the Lord

Isa. 9. 3.

W. W.
g. n. o. f
n. o. m.
ed. h. l. o. n.
h. o. o. g. v. l. l. e. n.
r. e. s. t. i. t. u. t. i. o. n.
p. e. r. m. i. t. t. e. d.
L. u. k. 10. 2.

from their youth. If when you are young, your eyes shall be full of tears (for sin) when you are old your heart will be full of joye. Such shall have the best Wine last.

Oh! That Young men would begin to be good betimes, that so they may have the greater Harvest Joy, when they come to be old, 'tis sad to be sowing your seed, when you should be reaping your Harvest; 'tis best to gather the Summer of youth, against the winter of old age.

Reason VI.

Because an eternity of felicity & glory, hangs upon those few moments that are allotted to them.

It was a good question the young man proposed, *What shall I do to inherit eternal life?* I know I shall be eternally happy, or eternally miserable, eternally blest, or eternally cursed, eternally saved, or eternally damned, &c.

Why
Young
men
should be
really good
betimes.

Luk. 10. 25

O what shall I do to inherit eternal
 life! my cares, my fears, my trou-
 les are all about eternity, no time
 can reach eternity, no age can ex-
 tend to eternity, no tongue can ex-
 press Eternity. Eternity is that
saeculum perpetuum hodie) one perpe-
 tual day, which shall never have
 end; what shall I do, what shall I
 do, that I may be happy to all
 eternity? O I am now young, and in the
 flower of my dayes; but who knows
 what a day may bring forth? the
 lightest weight hangs upon the
 smallest wires, and eternity de-
 pends upon those few hours I
 am to breathe in the World; O!
 what cause have I therefore to be
 sad sometimes, to know God be-
 lieving, to believe sometimes, to re-
 ceive sometimes, to get my peace
 made, and my pardon sealed be-
 lieving, to get my nature changed,
 my conscience purged, and my
 heart in Christ cleared be-
 lieving, before Eternity overtakes
 me before my Glass be out,

Aeternitas
est semper,
& immu-
tabilis est.
 The old
 Romans
 were out,
 that
 thought
 Eternity
 dwelt in
 Statues
 and in
 Marble
 Mou-
 nents.

my Sun set, my Race run, lest the dark night of eternity should overtake me, and I made miserable for ever.

Luke 15.
19, 20.

I have read of one (*Myrognus*) who when great gifts were sent unto him, he sent them all back again, saying, I only desire the one thing at your Masters hand; pray for me, that I may be saved for eternity. O that all young men and women, who make Earth their Heaven, Pleasure their Paradise, that eat of the fat, and drink the sweet, that cloath themselves richly, and crown their heads with Rose-buds, that they would seriously consider of eternity, do hear as for eternity, and pray for eternity, and live as for eternity, and provide as for eternity, that they may say with that famous Painter *Zeuxis* (*Aeternitati pingit*) I paint for eternity: we do all for eternity, we believe for eternity, repent for eternity, we obey for eternity, &c.

Oh that you would not make

those things eternal for punishment, that cannot be eternal for use.

Ah! Young men and women, Christ calls, and the blood of Jesus Christ calls, and the Spirit of Christ in the Gospel calls, and the rage of Satan calls, and your sad state and condition calls, and the happiness and blessedness of glorified Saints call; these all call aloud upon you to make sure a glorious Eternity, before you sail out into the dreadful Ocean. All your eternal good depends upon the short and uncertain moments of your lives; and if the thread of your lives should be cut before a happy eternity is made sure, woe to you as ever you were born; Do I say, O Young man, that thou art young, and hereafter will have time enough to provide for eternity; for Eternity may be the door ready to carry thee away for ever. Every days experience speaks out Eternity to be as near the young mans back,

*Cura que
ad usum
diuturna
esse non pos-
sunt, ad
supplicium
diuturnum
deposcet?
Ambrose
in Luk. 4.
T. 5.*

*17. 8. 10. H
101. 1. 8
17. 8. 1*

Heb. 3. 7,
8, 15, 16,
18, 19.

as tis before the old mans face.
O grasp to day the Diadem
a blessed Eternity, lest thou
cut off before the morning comes
Though there is but one way
come into this World, yet there
is a thousand thousand wayes
be sent out of this World: We
young Men and Women, remem-
ber this, as the motions of the
Soul are quick, so are the mo-
tions of Divine Justice quick
and if you will not hear the voice
of God to day, if you will
provide for Eternity to day, God
may swear to morrow that you
shall never enter into his rest;
a very sad and dangerous thing
to trifle and dally with
his Word, his Offers, your
Souls and Eternity: Therefore
all young people labour to
good betimes, and not to let
that his Goodness it self, and
till he hath made them good
till he hath given them the
hopes of Eternity, that will
make them good, and keep them

good, that will make them happy,
and keep them happy, and that for
ever; if all this will not do, then
know, that e're long those fears of
eternity of misery, that beget that
monster, Despair, which like *Mr.*
Wick's Head, astonisheth with its
Vicious aspect, and strangles Hope,
which is the breath of the Soul,
shall certainly overtake you; as it
doth said, *Dum Spiro, Spero*, so it
may be inverted, *Dum Spero, Spi-*
ro, so other miseries may wound the
Soul, but Despair kills it dead;
Your Prayers shall be, that none of
you may ever experience this sad
thing, but that you may all be good
the good earnest betimes, which will
get you two Heavens, a Heaven
on Earth, and a Heaven after

Reason VII.

Because they do not begin to live,
they begin to be really good.

Till they begin to be good, they
are

Why
Young
persons
should be
really good
betimes.

are dead God-wards, and Christ-wards, and Heaven-wards, and Holiness-wards; till a man begins to be really good, he is really dead, *Philippians 2. 1.* and that,

*Respectu
operis.*

First, In respect of working, his works are called dead works, *Heb. 9. 13.* The most glistering services of unregenerate persons, are but dead works, because they proceed not from a principle of Life, and they lead to death, *Rom. 6. 21.* and leave a sentence of death upon the soul, till it be washed off by the blood of the Lamb.

*Respectu
honoris.*

Secondly, He is dead in respect of honour, he is dead to all privileges, he is not fit to inherit the Kingdom of Life upon a Dead man? The Crown of life is only for living Christians, *Revelations 2. 10.* The young Prodigal was dead, till he began to be good, till he began to remember his Father's house, and to resolve to return home. *My Son was dead,*

Luk 15. 24.

and the Widow that liveth
in pleasure, is dead while she li-

When Jofaphat asked Barlaam,
how old he was? he answered,
five and forty years old; to whom
Jofaphat replied, Thou seemest to
be seventy: True, saith he, if you
reckon ever since I was born; but I
want not those years which were
spent in vanity.

Oh Sirs! you never begin to live
till you begin to be good in good
deeds. There is the life of Vege-
tation, and that is the life of Plants;
Secondly, there is the life of Sense,
and that is the life of Beasts; Thirdly,
there is the life of Reason, and
that is the life of man; Fourthly,
there is the life of Grace, and that
is the life of Saints; and this life
You do not begin to live, till you
begin to be good: If a living
Fly is better than a dead Lyon,
saith the Wise man speaks, and
a Flie is more excellent than
the Heavens, because the Flie
bath

1 Tim. 5. 6

As it is a
reproach
to an old
man to be
in Coats,
so 'tis a
disgrace
to be an
old babe,
that is to be
in grace,
when old
in years.

Heb. 5. 12;

13. 14.

15. 16.

17. 18.

19. 20.

21. 22.

23. 24.

25. 26.

Ecc. 9. 4.

Macenas in *Seneca* had rather live in many diseases than dye. And *Homer* reporteth of his *Achilles* that he had rather be a servant to a poor Country Clown here, than to be a King to all the Souls departed.

hath life, which the Heavens have not, as the Philosopher saith; when a sad, a dead, poor nothing is the person, that is a stranger to the life of grace and goodness, that is dead even whilst he is alive.

Most men will bleed, sweate, vomit, purge, part with an Eye, yea, with a limb, yea, limbs, yea, and many a better thing, (in the honour of God and a good Conscience) to preserve their Natural lives: as he cries out: Give me any deformity, any torment, any misery, so you spare my life: yet how few, how very few are to be found, who make it their work, their business, to attain to a life of goodness, or to begin to be good betimes, or to be dead to the World, and alive to God, rather than to be dead to God, and alive to the World? this is for a lamentation, and shall be for a lamentation, that natural life is so highly prized, and spiritual life so little regarded; &c.

Reason VIII.

Because the Promise of finding God, of enjoying God, is made over to an early seeking of God.

Prov. 8. 17. I love them that love me, and they that seek me early, shall find me. Or as the Hebrew hath it, they that seek me in the morning, shall find me. By the benefit of the morning light we come to find the things we seek.

Shachar signifies to seek inquisitively, to seek diligently, to seek early in the morning. As the Israelites went early in the morning, to seek for Manna. And as Students rise early in the morning, and expose to it, to get knowledge; so we seek wisdom. They that seek me in the spring and morning of their youth, shall find me.

Now to seek the Lord early, is to seek the Lord firstly. God hath himself all the good of Angels, of Men, and Universal Nature; he hath all glories, all dignities, all riches, all treasures, all

Why Young men should be really good betimes.

770
Ex. 16. 21. Scipio went first to the Capitol and thence to the Senate. Tully an Heathen frequently called God *Optimum maximum*, the best and greatest. God is *omnis super omnia*.

all pleasures, all comforts, all delights, all joys, all beatitudes; God is that one infinite perfection in himself, which is eminently, and virtually all Perfections of the creatures, and therefore he is first to be sought. Abstracts do better express him, than Concretes and Adjectives; he is Being, Bounty, Power, Wisdom, Justice, Mercy, Goodness, and Love it self, and therefore worthy to be sought before all other things. Seek ye for the good things of the mind, for Philosophy; and doth not Divinity say as much?

Again, to seek early, is to seek opportunely; to seek while the opportunity does present, Judge. *Thou shalt rise early, and set upon the City*; that is, thou shalt opportunely set upon the City.

Such there have been, who by giving a glass of Water opportunely, have obtained a Kingdom, you may see in the story of *Thamar*, and King *Agrippa*.

Cicero.

Dales of
grace have
then
dates,
therefore
take heed
of saying,
Cras, Cras,
to mor-
row, to
morrow.

Ah! Young Men and Women, you do not know, but that by an early, by an opportune seeking of God, you may obtain a Kingdom that shakes not, and Glory that passeth not away.

Heb. 12. 28

There is a season wherein God may be found: Seek ye the Lord while he may be found, call ye upon him while he is near; and if you slip this season, you may seek him, and miss him. Though they cry unto me, I will not hearken unto them; when they make many prayers, I will not hear: Then shall they cry unto the Lord, but he will not hear. Then shall they call upon me, but I will not answer, they shall seek me early, but shall not find me. 'Tis was Saul's misery; The Philistines are upon me, and God will not answer me; 'tis justice that they should seek, and not find at last, who might have found, had they sought seasonably and opportu-

Isa. 55. 6.

Jer. 11. 11.

Isa. 1. 15.

Mic. 3. 4.

Prov. 1. 8.

Again,

Isa. 26. 9.

Again, To seek early, is to seek earnestly, affectionately. With soul have I desired thee in the night yea, with my spirit within me I seek thee early: The Hebrew word signifies both an earnest, and an early seeking: In the morning the spirits are up, and men are earnestly and affectionate.

Psal. 5. 3.

14. 12.

תִּשְׁמַע

שְׁמַע

שְׁמַע

Ah! such a seeking shall certainly be crowned with finding. My voice shalt thou hear in morning. O Lord: in the morning will I direct (Hebrew, martial) prayer unto thee, and will look (Hebrew, look out like a watchman) Let all those that put their trust in thee rejoice, let them shout for joy: because thou defendest them, (Hebrew, thou coverest over, or protectest them,) them also that love thy Name, joyful in thee: for thou, Lord, bless the Righteous, with favour thou compass him (Hebrew, compass him) as with a shield. None have ever thus sought the Lord but they have, or certainly shall.

and him. Seek and ye shall find,
Mat. 7. 7. Your hearts shall live
that seek God, Psal. 69. 32. The
effectual fervent prayer of a right-
eous man availeth much, James
5. 16. or as the Greek hath it,
The working prayer of a righteous
man availeth much; that prayer
that sets the whole man to work,
will work wonders in Heaven, in
the heart, and in the earth. Ear-
nest Prayer, like Saul's Sword, and
Jonathan's Bow, never returns
empty.

One speaking of Luther, who
was a man very earnest in Prayer,
(*Hic homo potuit apud Deum
quod voluit.*) This man could have
what he would of God, &c.

Again, To seek early, is to seek
chiefly, primarily, after this or that
thing; what we first seek, we
seek as chief. Now to seek the
Lord early, is to seek him prima-
rily, chiefly: In the 63 Psalm,
Verse, *Thou art my God,*
My will I seek thee; that is, I
seek thee, as my choicest, and
my

εργα-
μεν.

It signifies
such a
working as
notes the
liveliest
activity
that can
be.

2. 1. do 1

h. ap. 2
p. 10 11
and 1 201

Omne bo-
num in sum-
mo bono.

my chiefeſt good. God is Alpha the Fountain from whence grace ſprings, and Omega, the Sea to which all glory runs; and therefore early and primarily to be ſought. God is a perfect good, ſolid good, (*id bonum perfectum ſolidum cui nil accidere, ſolidum cui nil decedere poteſt*, *Laſtantius*) that is a perfect good, to which nothing can be added; that a ſolid from which nothing can be ſpared ſuch a good God is, and therefore early and chiefly to be ſought. God is a pure and ſimple good, is a light in whom there is no darkneſs, a good in whom there is no evil. The goodneſs of the Creature is mixt; yea, that little goodneſs that is in the Creature, mixed with much evil; but God is an unmixed good, he is good, he is a pure good, he is all good, he is nothing but good. God is an All-ſufficient good. *Before me and be upright, I am All-ſufficient*, in the 17. of Gen. and 1. Verſe. *Habet omnia*

*Quicquid
in Deo, eſt
iſte Deus.*

habet habentem omnia, Aug. He hath all, that hath the haver of all. God hath in himself all power to defend you, all wisdom to direct you, all mercy to pardon you, all grace to enrich you, all righteousness to cloath you, all goodness to supply you, and all happiness to crown you. God is a satisfying good, a good that fills the heart, and quiets the soul: In the 33 of *Genesis* and the 11 Verse. *I have enough,* saith good Jacob, *I have all,* saith Jacob, for so the Hebrew hath it (*Cholli*;) I have all, I have all comforts, all delights, all contentments, &c. I having nothing, I have all things, because I have Christ; having therefore all things in him, I seek no other reward, *he is the universal reward,* saith *David*. As the worth and value of many pieces of Silver is to be found in one piece of Gold: So all petty excellencies that are scattered abroad in the Creatures, are to be found in God; yea, all the whole Volume of Perfections, which

Cant. 2.2.

*Omnis copia quæ
non est Deus
meus, mihi
egestas est.
Aug. Soliloq. 6. 13.*

which is spread through Heaven and Earth, is Epitomized in him. No good, below him that is the greatest good, can satisfy the Soul. A good Wife, a good child, a good name, a good estate, a good friend, cannot satisfy the Soul; these may please, but they cannot satisfy. Abundance, if it be not my God, is to me nothing but poverty. I want, said one.

Ah! that young men and women would but in the morning of youth, seek, yea seek early, earnestly, seek affectionately, diligently, seek primarily, seek unweariedly this God, who is the greatest good, the best good, the most desirable good; who is a suitable good, a pure good, a satisfying good, a total good, and eternal good.

Why
Young
Persons
should be
really good
betimes.

Reason IX.

*Because the time of youth is
choicest and fittest time for service.*

Now your Parts are lively, fresh, memory strong, and nature vigorous; the dayes of your youth are the spring and morning of your time, they are the first-born of your strength, therefore God requires your non-age, as well as your dotage, the Wine of your years, as well as the Lees, as you may see typified to you in the first-borns, which were dedicated to the Lord, and the first-born. The time of youth is the time of salvation, it is the acceptable time, it is thy Summer, thy Harvett time, thy young man; therefore do not sleep, but up and be doing, awaken thy heart, rouse up thy Soul, improve all thou hast, put to use thy reason, thy strength, thy time, to the treasuring up of Heaven-Graces, precious Promises, divine Experiences, and spiritual comforts, against the Winter of old age; and then old age will be to thee an evil age, but as was to Abraham, a good age; do not put off God with fair

The days of youth are called, *etas bona*, in Cicero, and *etas optima* in Seneca.

Exo. 13. 2.

chap. 22. 9.

Gen. 25. 28.

Mal. 1. 14.

Jen. 1. 11.

The Almond tree blossoms in January (while it is yet winter) and the fruit is ripe in March.

fair promises and large pretences till your last sands are running, the dayes of dotage have overtaken you. That is a sad word of the Prophet, *Cursed be the Deceiver which bath in his flock a Male and yet offereth to the Lord a corrupt thing.*

Ah! Young men and women who are like the Almond-tree, you have many Males in the Flock, your strength is a Male in your flock, your time is a Male in your flock, your reason is a Male in your flock, your parts are a Male in your flock, and your gifts are a Male in the flock; now if he be cursed who hath but one Male in his flock, shall offer to God a corrupt thing, a thing of no worth, of no value, how will you be cursed, and how cursed at home, and how cursed abroad, cursed temporally, cursed spiritually, and cursed eternally, who have many Males in your flock, and deal so unworthily, so fraudulently, and false-heartedly with God as to put him off with the dregs.

your time and strength while you spend the Primrose of your youth in the service of the World, the Flesh and the Devil.

The Fig-tree in the Gospel that did not bring forth fruit timely and seasonably, was curst to admiration; the time of Youth is the time and season for bringing forth the fruits of Righteousness and Holiness, and if these fruits be not brought forth in their season, you may justly fear, that the Curses of Heaven will secretly and insensibly soak and sink into your Souls, and then woe, woe to you that ever you were born. The best way to prevent this Hell and Hells, is to give God the cream and flower of your youth, your strength, your Time, your Talent; and things that are betime seasoned with the savour of life, never lose them. *Prov. 22. 6.*

Reason X.

Because Death may suddenly and
D *unex-*

Mat. 21.
22.

Why
Young
persons
should be
really
good (in
good ear-
nest) be-
times.

expectedly seize upon you, you have no lease of your lives.

Parex nas-
cuntur, pa-
res morien-
tur: in the
womb, and
in the
tomb, they
are all a-
like, *Job*.
21. 23, 24.
Tis an al-
legorical
descrip-
tion of the
highest
prosperi-
ty.

Youth is as fickle as Old Age, a young man may find Graves enough of his length in burial places; green Wood and old Logs, the one in one fire, so young sinners and old Sinners meet (in one Hell) and burn together; when a young man is in his Spring and prime, then he is cut off, and dies. *One dyeth in his full strength,* (in the strength of his perfection, the Hebrew hath it) being when at ease and quiet; His Breasts full of milk, and his bones mustered with marrow. *David's Children dyed when young,* so *Job's* and *Jeroboam's*, &c. Every day's experience tells us, that a young man's life is as much a vapour as the old man's is.

I have read of an Italian Poet who brings in a proper young man, rich and potent, discoursing with Death in the habit of a Mower, with his Sythe in

and, cutting down the life of
 man; (For all flesh is grass, Isa.
 6. 6.) And wilt thou not spare any
 mans person, saith the young man?
 spare none, saith Death: Man
 is but a day, a short day, a win-
 ter day, oft times the Sun goes
 down upon a Man, before it be
 well up; your day is short, your
 work is great, your Journey long,
 and therefore you should rise ear-
 ly, and set forward towards Hea-
 ven betimes, as that man doth that
 hath a long journey to go in a win-
 ter day.

The life of man is absolutely
 short. Behold thou hast made my
 days as a hands breadth. The
 life of man is comparatively short,
 and that if you compare mans
 life now to what he might have
 had, had he continued in Inno-
 cency. Sin brought in Death,
 and Death is a fall that came in by a
 serpent. Or if you compare mans
 life now, to what they did reach
 before the Flood; then several
 hundred six, seven, eight, nine, but

Death's
 Motto is
 Nulli cedo
 I yield to
 none.

Psal. 39. 5.

Gen. 5.

Psal. 39. 5

dred years ; or if you compare
 mens dayes with the dayes of God
Mine Age is as nothing before thee
 or if you compare the dayes of man
 to the dayes of Eternity.

The Hea-
 then could
 say, that
 the whole
 life of man
 should be
 nothing
 else but
 (*Medita-
 tio mortis*)
 a medita-
 tion of
 Death.

Ah ! young men, young men
 can you seriously consider of the
 brevity of mans life, and trim
 away your time, the offers of Grace
 your precious Souls, and Eterni-
 ty, &c ? Surely you cannot, surely
 you dare not ; if you do but
 good earnest ponder upon the
 shortness of mans life. It is re-
 corded of Philip King of Macedon
 that he gave a Pension to one
 who came to him every day at Dinner
 and to cry to him, *Memento te
 mortalem*, Remember thou art
 mortal.

Ah ! Young men and Old men
 need be often put in mind of their
 mortality, they are too apt to for-
 get that day, yea, to put far from
 them the thoughts of that day.
 I have read of three that could
 endure to hear that bitter word

De

Death mentioned in their ears;
and surely this age is full of such
Monsters.

And as the Life of man is very
short, so it is very uncertain; now
well, now sick, alive this hour, and
dead the next. Death doth not al-
wayes give warning before hand,
sometimes he gives the mortal
blow suddenly; he comes behind
with his Dart, and strikes a man at
the heart before he saith, *Have I
found thee O mine Enemy? Euri-
bus* fell down dead suddenly,
Acts 20. 9. Death suddenly arrest-
ed *David's Sons*, and *Job's Sons*;
Augustus died in a Complement;
Calba with a Sentence, *Vespasian*
with a Jest, *Xenxes* died laughing
at the Picture of an old Woman
which he drew with his own
hand; *Sophocles* was choaked with
a stone in a Grape; *Diodorus*
the Logician died for shame that
he could not answer a jocular
question propounded at the Table
of *Scilpa*; *Joannes Measius*, preach-
ing upon the raising of the Woman

Petrarch
relleth of
one who
being in-
vited to
dinner the
next day,
answered,
*Ego à mul-
tis annis
crastinum
non habeo.*
I have not
had a mor-
row for
this many
years.

of Naim's Son from the dead, who
in three hours after dyed
himself.

Ah! Young Men and Women
have you not cause, great cause
to be good betimes, for Death
is sudden in his approaches; no-
thing more sure than Death,
nothing more uncertain than life;
therefore know the Lord betime
turn from your sins betimes,
hold on the Lord, and make peace
with him betimes, that you may
never say as *Cesar Borgia* said
when he was sick to death, *Why*
I lived (said he) *I provided*
every thing but Death; now
must die, and am unprovided
die, &c.

Reason XI.

Why
Young
persons
I
should
be
really
good
be-
times.

Because it is written to one, *my*
hundred in one, if ever they are
united, if they are not united
when they are young

God usually begins with such
 berimes, that he hath had thoughts
 of love and mercy towards
 from everlasting : The instances
 cited to prove the Doctrine, con-
 firm this Argument ; and if you
 look abroad in the World, you
 shall hardly find one Saint among
 a thousand, but dates his Conver-
 sion from the time of his Youth.

'Twas the young ones that got
 through the Wilderness into Ca-
 naan. If the Tree do not bud,
 and blossom, and bring forth fruit
 in the Spring, it is commonly dead
 all the year after ; if in the spring
 and morning of your dayes, you
 do not bring forth fruit to God ;
 it is an hundred to one that ever
 you bring forth fruit to him
 when the evil days of Old Age
 shall overtake you, wherein you
 shall say, you have no pleasure.
 For, as the Son of Syrak observes,
 If thou hast gathered nothing in
 thy youth, what canst thou find
 in thy age ? 'Tis rare, very rare
 that God sows and reaps in old

Hos. 11. 1.
*When Israel
 was a
 Child, then
 I loved him.*
 &c.

Numb. 26.
 4.

An He-
 brew Do-
 ctor ob-
 serves, that
 of the six hun-
 dred thou-
 sand that
 went out
 of Egypt,
 there were
 but two
 persons
 that en-
 tered Ca-
 naan.
 Eccl. 2. 55.

age, usually God sows the seed of Grace in youth, that yields Harvest of Joy in age.

Though true Repentance never too late, yet late Repentance is seldom true. Millions now in Hell, who have pleased themselves with the thoughts of after-Repentance. The Lord hath made a Promise to late Repentance, but where hath he made a Promise of late Repentance? Yet what can be more just and equitable that such should seek, and not find, who might have found, but they would not seek; and that he should shut his ears against their late Prayers, who have stopt their ears against his early Calls? The Ancient Warriours would not accept an old Man into their Army, being unfit for service; and dost thou think that God will accept of thy dry Bones, when Satan hath suck'd out all the Marrow? What Lord, what Master will take such into their Service, who have all their dayes served

Prov. 1.
24, 3 2.

nemies? and will God? will God?
 The *Circassians* (a kind of Mungrel
 Christians) are said to divide their
 life between sin and devotion, dedi-
 cating their youth to rapine, and
 their old age to repentance: if this
 be thy case, I would not be in thy
 case for ten thousand Worlds.

I have read of a certain great
 man, that was admonished in his
 sickness to repent; who answered,
 that he would not repent yet, for
 if he should recover, his Compa-
 nions would laugh at him; but
 growing sicker and sicker, his
 friends pressed him again to repent,
 but then he told them it was too late,
Qui jam iudicatus sum & condem-
natus) for now, said he, I am judg-
 ed and condemned.

Breem.
Enqui.

Beda hath
 this story.

Reason XII.

*Because else they will never attain
 the honour of being old Disciples.*

why
 Young
 persons
 should be
 really
 good be-
 times.

CHAP. II.

*It is a very great honour to be
Old Disciple.*

NOW this honour none reach
but such as are converted
times, but such as turn to the Lord
in the spring and morning of their
youth: 'tis no honour for an old man
to be in coats, nor for an old man
to be a babe in grace. An A, B, C
old Man, is a sad and shameful sight.
O but it is a mighty honour to
be a man when he is old, that he can date
his Conversion from the morning of
his youth. Now that it is an honour
to be an old Disciple, I shall prove
by an induction of Particulars.

Particular I.

*All men will honour an old Disciple,
Prov. 16. 31. The hoary head
is a Crown of Glory, if it be found
in the way of Righteousness. God
requires that the aged should be*

What
more ridi-
culous than
(*puer cen-
tum anno-
rum*) a
child of an
hundred
years old.

A Crown is
a very gla-
rious thing
but there
are but few
of them.

honour

honoured, *Levit. 19. 32. Thou shalt rise up before the hoary Head, and honour the face of the old man, (the old man here, is expounded by some, the wise man). and fear thy God: I am the Lord.* Hoariness is only honourable, when found in a way of righteousness, a white Head accompanied with a holy Heart, makes a man truly honourable. There are two glorious sights in the World, the one is, a young man walking in his uprightness, and the other is an old man walking in the ways of righteousness; 'twas *Abraham's* honour, that he went to the Grave in a good old age; or rather, as the Hebrew hath it, with a good gray head: Many there be that go to their Graves with a gray head, but this was *Abraham's* Crown, that he went to the Grave with a good gray head; had *Abraham's* head been never so gray, if it had not been good, it would have been no honour to him; a hoary head, when coupled with an un sanctified Heart, is rather a curse than a blessing.

Gen. 23. 8

blessing, when the Head is white
 Isa. 65. 20. Snow, and the Soul as black as Hell.
 God usually gives up such to the
 greatest scorn and contempt. *Prin-*
 Lam. 5. 12. *ces are hanged up by the hands, the*
faces of Elders were not honoured
 and this God had threatned long be-
 fore. *The Lord shall bring again*
 Deut. 28. *thee a Nation from far, a Nation*
 49, 50. *fierce Countenance, which shall*
regard the person of the Old,
shew favour to the Young.

I have read of *Cleanthes*, who
 was wont sometimes to chide
 himself; *Ariston* wondering there-
 at, asked him, Whom chidest thou?
Cleanthes laughed, and answered,
 chide an old fellow (*qui canos qu-*
dem habet, sed mentem non habet)
 who hath his gray hairs indeed, but
 wants understanding and prudence
 worthy of them. The Application
 I will leave to the gray heads, and
 gray beards of our time, who have
 little else to commend them to the
 World, but their hoary heads, and
 snowy beards.

Particular II.

God usually reveals himself most to Old Disciples, to Old Saints, Job 12. 12. *With the Ancient is Wisdom, and in length of dayes Understanding.* God usually manifests most of himself to Aged Saints; they usually pray most, and pay most, they labour most, and long most after the chiocest manifestations of himself, and of his Grace; and therefore he opens his bosom most to them, and makes them of his Cabinet-council, Gen. 18. 17. 19. *And the Lord said, Shall I hide from Abraham that thing which I do? for I know him, that he will command his Children, and his Household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him.* Abraham was an old friend, and therefore God makes him both of his Court and Council: We usually open our Hearts most freely, fully, and familiarly, to

בְּיָשׁוּשִׁים

In the ancient is wisdom. Valentinianus the Emperors Motto, was (Amicus veteris optimus) an Old friend is best.

Luk. 2, 25-
26, 27, 28.

Verse 36,
37, 38

Phil. 4. 5.
7. 9.

Rev. 1. 7.
to ult.

to old friends, so doth God to his
ancient friends. *Alas!* what a blessed
sight and enjoyment of Christ had
old *Simeon*, that made his very
Heart to dance in him! Now *Let*
test *thou* thy *Servant* depart
peace, according to thy word, for
mine eyes have seen thy *Salvation*
&c. I have seen him who is my
light, my life, my love, my joy,
my Crown, my Heaven, my all
therefore now let thy *Servant* de-
part in peace. So *Anna*, when she
was fourscore and four years old was
so filled with the discoveries and en-
joyments of Christ, that she could
not but declare what she had tasted
felt, seen, heard, and received from
the Lord: She was ripe, and ready
to discover the fulness, sweetness,
fulness, goodness, excellency and
glory of that Christ whom she
had long loved, feared and served.
So *Paul* lived in the light of
Christ, when aged in years, in
Grace. So, when had *John* that
glorious Vision of Christ among

the Golden Candlesticks, and those Discoveries and manifestations of the ruine of Rome, the fall of Antichrist, the casting the Beast and the Prophet into a Lake of Fire, the Conquest of the Kingdoms of the World, by Christs Bow and sword, the binding of Satan, and the New Jerusalem coming down from God out of Heaven, but when he was old, when he was aged in years and in Grace ? The Lord speaks many a secret in the ears of aged Saints, of old Christians, which young Christians are not acquainted with ; as that Phrase imports, 2 Sam. 7. 27. *Thou O Lord God of Hosts, hast revealed to thy servant,* so you read it in your books, but in the Hebrew it is, Lord, thou hast revealed this *to the ear of thy servant.* Some wonder how that word *to the ear* came to be left out in your books, in which indeed the *Emphasis* lies ; we will tell many things in an old Friends ear, which we will not acquaint young ones with. So doth God many times

גליתיה

את און

Glaitha

Ethazera

times whisper an old Disciple in the ear, and acquaints him with such things that he hides from those that are of younger years; and by this you may see what an honour it is to be an old Disciple.

Particular III.

An Old Disciple, an Old Christian, he hath got the art of serving God, the art of Religion, got the art of hearing, the art of praying, the art of meditating, the art of repenting, the art of believing, the art of denying his natural self, his sinful self, his religious self.

Heb. 5. 11, 12, 13, 14. Yet as Solomon was not ashamed to say, that in his old age he was a learner, so those that are the greatest Artists in Christianity, will confess that they are still but learners.

All Trades have their Mysteries and difficulty; so hath the Trade of Christianity; young Christians usually bungle in religious works, but old Christians acquit themselves like work-men that need not be ashamed. A young Carpenter gives more blows, and makes more chips, but an old Artist doth the most and best work. A young Christian may make much noise in religious Duties, but

old Christian makes the best work. A young Musician may play more quick and nimble upon an Instrument than an old, but an old Musician hath more skill and judgment than a young: The Application is easie; and by this you may also see, *what an honour it is to be an old Christian.*

Particular IV.

An Old Disciple, an old Christian is rich in spiritual Experiences. O the Experiences that he hath of the wayes of God, of the workings of God, of the Word of God, of the love of God! O the divine stories that old Christians can tell of the power of the Word, of the sweetness of the Word, of the usefulness of the Word! as a light to lead the soul, as a staff to support the soul, as a spirit to quicken the soul, as an anchor to stay the soul, and as a balm to comfort and strengthen the soul! O the stories that he can tell you concerning the love of Christ, the Blood of Christ, the Offices,

1 Joh. 2. 1.
Psal. 119,
49. 50
Old men
love to
speak of
ancient
things.

Offices of Christ, the Merits of
 Christ, the Righteousness of Christ,
 the Graces of Christ, and the In-
 fluence of Christ. O the stories
 that an old Disciple can tell you,
 the indwellings of the Spirit,
 the operations of the Spirit, of the
 teachings of the Spirit, of the lead-
 ings of the Spirit, of the sealing
 of the Spirit, of the witnessings
 of the Spirit, and of the comforts and
 joyes of the Spirit! O the stories
 that an old Christian can tell you
 of the evil of Sin, the bitterness of
 Sin, the deceitfulness of Sin, the
 prevalency of Sin, and the happi-
 ness of the conquest over Sin! O
 the stories that he can tell you,
 the snares of Satan, the devices of
 Satan, the temptations of Satan, the
 rage of Satan, the malice of Satan,
 the watchfulness of Satan, and the
 wayes of triumphing over Satan.
 As an old Souldier can tell you
 many Battels, many Scars, many
 Wounds, many Losses, and many
 Victories, even to admiration.
 So an old Saint is able to tell

may divine stories, even to admiration.

Pliny writes of the Crocodile, that she grows to her last day: So aged Saints, they grow rich in Spiritual experience to the last. An Old Christian being once asked, if he grew in goodness, answered, Yea, doubtless I do, for God hath said, *The righteous shall flourish like the Palm-tree; (now the Palm tree never loeth his leaf or fruit, saith Pliny) he shall grow like a Cedar in Lebanon. Those that be planted in the house of the Lord, shall flourish in the Courts of our God; they shall still bring forth fruit in old age, they shall be fat and flourishing.*

A fellow to this Promise Isaiah mentions: *Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are born by me from the Belly, which are carried from the Womb, and even to your old age, I am he, and even to hoary age, I will I carry you; I have made, and I will bear, even I will carry, and I will deliver you.*

There

Hos. 14. 5,
6, 7.

Psal. 92. 12
13, 14.

Isa. 46 3, 4.

Dan. 7. 9,
13. 22.

There is nothing more commendable in fulness of age, than fulness of knowledge and experience, nothing more honourable than to see Ancient Christians very much acquainted with the Ancient dayes.

It is a brave sight to see Ancient Christians like the Almond-tree. Now the Almond-tree doth flourish and is full of blossoms in the Winter of old age; for as *Pliny* tells us the Almond-tree doth blossom in the month of *January*. Experiments in Religion are beyond notions and Expressions; a sanctified heart is better than a silver tongue. No man so rich, so honourable, so happy as the Old Disciple, that is rich in Spiritual Experiences, yet there is no Christian so rich in his experiences, but he would rather

The
Lawyer.

Julianus said, that when he had one foot in the Grave, he would have the other in the School: So though an Old Disciple hath one foot in the Gr

et he will have the other in Christs
 school, that he may still be treasu-
 ring up more and more Divine Ex-
 periments ; and by this also you
 see, *What an honour it is to be an
 old Disciple, &c.*

Particular V.

*An old Disciple is very stout,
 courageous, firm and fixt in his re-
 solution.*

An old Christian is like a Pil-
 lar, a Rock, nothing can move
 him, nothing can shake him: what
 stuck in in youth, will abide in
 old age ; old Souldiers are stout
 and courageous, nothing can daunt
 or discourage them. When Jo-
 shua was a hundred and ten years
 old, O how courageous and resolute
 was he ! *And if it seem evil unto
 you to serve the Lord, chuse you this
 day whom you will serve ; whether
 the Gods that your Fathers served,
 or were on the other side of the
 Jordan, or the Gods of the Ammonites
 whose land ye dwell ; but as for
 me and my house, we will serve
 the*

Psal. 44. 9.
 ult.

Josh. 24,
 15. 29.

the Lord. And it came to pass after these things, that Joshua Son of Nun, the Servant of the Lord died, being an hundred and ten years old.

Confidius, a Senator of Rome told Caesar boldly, that the Senate durst not come to Council for fear of his Souldiers; he replied, Why then dost thou go to the Senate? answered, Because my age takes away my fear.

Ah! none so courageous, none so divinely fearless, none so careless in evil dayes, as ancient Christians. An old Christian knows that that good will do him good, which is not made good by perseverance; his resolution is like that of Gonsalva, who protested to his Souldiers, shewing them Naples that he had rather die one foot forwards, than to have his life cured for long, by one foot of retreat. Shall such a man as I flee, said undaunted Nehemiah will courageously venture life and limb, rather than by one foot

great, discredit his profession with
the reproach of fearfulness. It was
a brave magnanimous speech of Lu-
ther, when dangers from opposers
did threaten him and his associates;
some (saith he) let us sing the
sixty sixth Psalm, and then let them
do their worst.

When Polycarpus was fourscore
and six years old, he suffered Mar-
tyrdom courageously, resolutely,
and undauntedly.

When one of the ancient Mar-
tyrs was very much threatened by
his Persecutors, he replied, There
is nothing of things visible, nothing
of things invisible that I fear. I
will stand to my Profession of the
name of Christ, and contend ear-
nestly for the Faith once delivered
to the Saints, come on it what
will.

Old Disciples, old Soldiers of
Christ, they have the heart and
courage of Shamshu, one of David's
Gigges, who stood and defend-
ed the Field, when all the rest fled.
The Hebrews call a young man
Nagar,

Aristotle
(though a
Heathen)
could say,
that in
some cases
a man had
better lose
his life,
than be
cowardly,
Arist.
Ethic, 3.
c. 4.

1 Sam. 22,
11, 12.

Mat. 19.
20, 21, 22.

Nagnar, which springs from a word that signifies to shake off, or to be tossed to and fro; to note how fickle and how constant in unconstant young men are; they usually are persons either of no resolution, or of good, or of weak resolution; they are too often won with a Nut, and lost with an Apple; but now as Christians, in all Earth-quakes they stand fast, like *Mount Sion*, they cannot be removed. And by this also you may see what an honour is to be an *Old Disciple*, an old Christian.

Rom. 6. 6.
Gal. 5. 24.
ch. 6. 14.

Particular VI.

An old Disciple, an old Christian, is prepared for Death, he hath long a dying to Sin, to the World, to Friends, to Self, to Relations, to all, and no man so prepared to die, as that thus daily dies.

Rom. 14.
7, 8.
Phil. 2. 21,
22, 23.

An Old Disciple hath lived sincerely to Christ, he hath been eminent to Christ, he hath been in all conditions, and under all changes to Christ, he hath been exemplarily to Christ, he hath

ed long to Christ, and therefore the
more prepared to die, and be with
Christ. An Old Disciple hath a
Crown in his eye, a Pardon in his
bosom, and a Christ in his arms;
and therefore may sweetly sing it
out with old *Simeon*, Lord, now let
thy *Servant* depart in peace. As
Hilary said to his Soul; Soul, thou
hast served Christ this seventy years,
and art thou afraid of Death? Go
out Soul, go out.

Many a day, laid old *Comper*, have
sought death with tears; not out
of impatience, distrust or pertur-
bation, but because I am weary of
life, and fearful to fall into it. *Na-*
manzen calls upon the King of
terrors, Devour me, devour me.
And *Augustine*, when old, could
say, Shall I die ever? yes; or shall
I die at all? yes; why then Lord, if
I die, why not now? why not
now? So when *Modestus* the Em-
peror's Lieutenant threatened to
kill him, he answered, If that be
thy will, I fear not; yea, your Master
gives me more pleasure, than

E

in

Zeno a
wise Hea-
then said,
I have no
fear but of
old age.

Cyprian
could re-
ceive the
cruellest
sentence
of death,
with a *Deo*
gratias,
God, I
thank
thee.

in sending me unto my Heavenly
ther, to whom I now live, and
whom I desire to hasten.

It was the saying of an Anc
Minister a little before his dea
I cannot say, I have so lived,
I should now be afraid to die,
this I can say, I have so learn
Christ, that I am not afraid to d
Old Christians have made
more to die, than to dine. It
nothing to die, when the Co
forter stands by. Old Disc
know that to die, is but to
down in their beds, they know
their dying day is better than
birth-day; and this made Sa
mon to prefer his Coffin before
Crown, the day of his dissol
on before the day of his Cor
tion.

The Ancients were wont to
the days of their death, *Nas*
not dying days, but birth days.

The Jews to this day, stick
to call their *Golgothaes*, *Bate*
im, the houses or places of
Living; Old Christians;

Isa. 57. 1, 2.

Ecc. 7. 1.

death is but an entrance into life;
 is but a Pass-over, a *Jubile*, 'tis
 of the Lords Gentleman-usher to
 conduct them to Heaven, and this
 prepares them to die, and makes
 death more desireable than life; and
 by this you may see that it is an *Hon*
 our to be an Old Disciple.

Particular VII.

An Old Disciple, an Old Christi-
 an shall have a great reward in
 heaven.

Old Christians have done much
 and suffered much for Christ; and
 the more any man doth or suffers
 for Christ here, the more glory he
 shall have hereafter. 'Twas the
 saying of an Old Disciple upon his
 dying bed, He is come, He is
 come (meaning the Lord) with a
 great Reward, for a little Work.
Agrippa, having suffered imprison-
 ment for wishing *Cajus* Emperour,
 the first thing *Cajus* did, when he
 came to the Empire, was to
 restore *Agrippa* to a Kingdom;

1 Cor. 15.
 ult.
 2 Cor. 9.6.
 Mat. 5.10,
 11, 12.
 God will
 reward his
 Servants
Secundum
laborem,
 according
 to their
 labour,
 though
 not *Secun-*
dum prome-
ritum, ac-
 cording to
 the fulness
 of their
 labour.

he gave him also a Chain of Gold as heavy as the Chain of Iron that was upon him in prison; and will not Christ richly reward all suffering Saints? Surely he will. Christ will at last pay a Christ for every Prayer he hath made, for every Sermon he hath heard, for every tear he hath shed, for every morsel he hath given, for every burthen he hath born, for every battel he hath fought, for every enemy he hath slain, and for every temptation that he hath overcome.

Cyrus in a great Expedition against his enemies, the better to encourage his Souldiers to fight, made an Oration that he made at the head of his Army, promised upon Victory, to make every Foot-Soldier a Horse-man, and every Horse-man a Commander, and that no Officer that did valiantly, should be unrewarded; but what are Cyrus his rewards, to the reward that Christ our General promises to his? Rev. 3. 21. To him that

Mat. 19. 28

Luk. 22. 30

Mat. 5. 12.

ser

overcometh, will I grant to sit with
me in my Throne, even as I also
overcame, and am set down with my
Father in his Throne. As there is
no Lord to Christ, so there are no
rewards to Christs; his rewards are
the greatest rewards, he gives
Kingdoms, Crowns, Thrones,
he gives Grace and Glory, *Psalms*
11.

It is laid of *Araunah*, that noble
high priest, renowned for his bounty,
that he had but a Subjects purse,
not a Kings heart; but Jesus Christ
hath a Kings purse, as well as a
Kings heart, and accordingly he
lives.

And as Christs rewards are the
greatest rewards, so his rewards are
the surest rewards; he is faithful that
he hath promised, *1 Thel. 5. 24.*

Antiochus promised often, but
seldom gave (upon which he was
called in a way of derision, a great
promiser) but Jesus Christ never
made any promise, but he hath or
will perform it, *2 Cor. 1. 20.* nay,
he is often better than his Word,

As the
King in
Plutarch
said of a
groat, it is
no Kingly
gift, and
of a Talent
it is no
base bribe.

Mat. 9. 2.

2 Chron. 1.

10, to 16.

Gen. 28. 20
compared
with Gen.
32. 10.

1 Cor. 2. 9. He gives many things more than we ask. The man of the Palsie, asked but health, and Christ gave him health, and a pardon to boot. *Solomon* desired wisdom, and the Lord gave him wisdom, and honour, and riches, and the favour of Creatures, Paper and Pack-thread into the bargain. *Jacob* asked him cloaths to wear, and bread to eat, and the Lord gave him these things, and riches and other mercies in the bargain.

Christ doth not measure gifts by our Petitions, but by his own Riches and Mercy. Gracious Souls many times receive many gifts and favours from God that they never dream't of, nor durst presume to ask, which others extreemly strive after, and without.

Archelaus being much impertuned by a covetous Courtier with a Cup of Gold wherein he desired, gave it unto *Euripides*, that stood by; saying, Thou art worthy

and be denied, but *Euripides* is worthy of gifts, although he ask not.

The Prodigal craves no more the place of a hired Servant, but he is entertained as a Son, is clad with the best Robe, and fed with the fatted Calf; he hath a ring for his hand, and Shooes for his feet, rich supplies, more than he desired. *Jacobs* Sons in a time of Famine, desired only Corn, and they return with Corn and Money in their Sacks, and with good news, *Joseph is alive, and Governour of Egypt.*

And as his rewards are greater and surer than other rewards, so they are more durable and lasting than other rewards; the Kingdom that he gives, is a Kingdom that fades not; the treasures that he gives, are treasures that corrupt not; and the glory that he gives, is glory that fadeth not away; but the rewards that men give, are like themselves, fickle and unconstant, they are withering and fading.

Luk. 15. 19
25.

Gen. 42.

Heb. 12. 28
Mat. 6. 19,
20.
1 Pet. 1. 4.

Xerxes Crowned his Steers in the morning, and beheaded him in the evening of the same day.

And *Andronicus* the Greek Emperor Crowned his Admiral in the morning, and then took off his head in the afternoon.

Roffensis had a Cardinals Hat sent him, but his Head was cut off before it came to him. Most may say of their Crowns, as the King said of his, O Crown! more noble than happy. It was a just complaint which long ago was made against the Heathen Gods (*O facilis dare summa deos cadere que tueri Difficiles!*) they could give their favourites great gifts, but they could not maintain them in the possession of them; the World may give you great things, but the World cannot maintain you in the Possession of them; but the great things, the great rewards that Christ gives his, he will for ever maintain them in the possession of them, otherwise

Heaven would not be Heaven,
Glory would not be Glory: now
by all these things you see, that it
is a very great honour to be an
Old Disciple, an Old Christian;
and this honour you will never at-
tain to, except you begin to be re-
ally good betimes, except in the
morning of your Youth, you re-
turn to the Lord, and get an inte-
rest in him.

I shall now come to make some
Use and Application of this weighty
Truth to our selves.

You see beloved, that it is the
great Duty and Concernment of
Young Men, *To be really good be-
times*: If this be so; Then,

Use I.

First, This Truth looks sowl-
and sadly upon such Young
Men, that are only seemingly
good, that make some shews of
piety, but are not right to.

2 Chron.
24: 1, 2, 3,
4, 5, 6, 13,
14, 15, 16.

Nero's first
five years
are fa-
mous, but
afterwards
who more
cruel?

There are
some that
write, that
after Di-
mas had
forsaken
Paul, he
became a
Priest in
an Idol
Temple.

ward God at the Root.

As *Joash* when he was young
he seemed to have good things
him towards the Lord, whilst *g*
Jehoiada lived, but when *Jehoi*
was dead, *Joash* his goodness
buried with him.

Ah! how many in these days
that have been seemingly good
have turned to be naught, ver-
naught, yea, stark naught?

It is said of *Tiberius*, that when
Augustus ruled, he was not we-
tainted in his reputation; and
whilst *Drusus* and *Germanicus*
were alive, he feigned the
vertues which he had not,
maintain a good opinion of him-
self in the hearts of the people,
but after he had got himself
of the reach of contradiction
controulment, there was no
in which he was not faulty,
crime to which he was not ac-
sary.

Oh! That this were not ap-
cable to many young persons.

These days, who have made great
 new, and taken upon them a great
 name, who have begun to out-shine
 the Stars, but are now gone out like
 many snuffs, to the dishonour of
 God, the reproach of the Gospel,
 the grief of others, and the hazard
 of their own Souls.

It was a custom of old, when
 they were baptized, the Minister de-
 livered a white Garment to be put
 on, saying: Take thou this white
 vestment, and see thou bring it
 forth without spot, at the Judge-
 ment seat of Jesus Christ; where-
 on one *Marina* Baptizing one
Elpidophorus, who when he was
 grown up, proved a prophane
 wretch, he brings forth the white
 garment, and holding it up, shakes
 against him, saying: This Linnen
 garment, *Elpidophorus*, shall accuse
 thee at the coming of Christ, which
 I have kept by me as a witness of
 thy Apostasie.

Ah! Young men and Women,
 your former professions will be
 your witnesses against you in the
 great

Crabs that
 go back-
 ward, are
 reckoned
 among the
 unclean
 creatures.
 Lev. 11. 10

great day of our Lord Jesus, exhort you to repent and return in good earnest to the Lord.

Prov. 14.
14.

2 Pet. 1. 21

Oh it had been better that you had never made profession, that you had never let your faces toward Heaven, that you had never pretended to God and Christ, that you had never known the way of Righteousness, than after you have known it to turn from the holy Commandment!

Cyprian in his Sermon de lapsis reports of divers, who forsaking the Faith, were given over to evil spirits, and died fearfully.

Jer. 17. 13.

Oh the delusions, and the Christ detroning, Conscience wasting, and Soul undoing Opinions, and principles, the many young ones (who once were hopeful ones) are given up to! That dreadful Scripture seems to be made good by the power upon them: *All you that forsake the Lord, shall come to be ashamed, and they that depart from him shall be written upon the dust, to begin well, and not to proceed,*

to aspire to a higher pitch, that
the fall may be the more desperate.
Backsliding is a wounding sin. You
lead of no arms for the back,
though you do for the breast: He
that is but seemingly good, will
prove at last exceedingly bad,
Tim. 3. 13. They wax worse
and worse, deceiving and being de-
ceived.

The Wolfe though he often dis-
sembles, and closely hides his nature,
yet he will one time or other show
himself to be a Wolfe.

In the days of Haderan the Em-
peror, there was one Bencosby who
gathering a multitude of Jews to-
gether, called himself Ben cocuba,
the Son of a Star, applying that pro-
phesy to himself, Numb. 23. 17. but
when his mask was taken off, his Hypo-
crite discovered, and he found to
be Barchosaba, the Son of a Lie; this
 hath afforded many such Mon-
sters, but their folly is discovered,
their practices abhorred.
This was the Young mans com-
mission in the Text, That
there

Hof. 4. 14.
Eph. 6. 11,
18.

Comets
make a
greater
blaze than
fixed stars.

3 m T 1

there was found in him some
good towards the Lord.

Use II.

Secondly, This truth looks sorrowfully and sadly upon such young men who are so far from having good things in them towards the Lord, that they give themselves up to the youthful lusts and vanities, that dishonouring, provoking and displeasing to the Lord, who roar and revel, and gad, and game and drink and drab, and what not these make work with a witness, Repentance, or Hell, or the Physician of Souls.

I shall but touch upon the evil of Youth, and then come to the which is most intended.

CHAP. III.

The first evil that most properly attends Youth, is Pride.

1 Tim. 3 6.

Pride of heart, Pride of appearance, Pride of parts; young men

not to be proud of health, strength, friends, relations, wit, wealth, wisdom: two things are very rare, the one is to see a Young man humble and watchful, and the other to see an Old man contented and chearful.

Bernard saith, that pride is the young mans Cousin, and experience every day speaks out pride to be the Young mans Cousin. God (said one) had three Sons, *Lucifer*, *Adam*, and *Christ*; the first aspired to be like God in Power, and was therefore thrown down from Heaven: The second to be like him in knowledge, and was therefore driven out of *Eden*, when young: the third did altogether imitate and follow him in his goodness, mercy and humility, and by doing obtained an everlasting inheritance.

Remember this young men, and if you would get a Paradise, and a Paradise, get humble, and be humble. Pride is an evil that men upon all manner of evil.

Pride cannot climb so high, but justice will sit above.

evil. *Accius* the Poet, though were a Dwarf, yet would be pick'd tall of stature.

Pfaphon, a proud *Libyan*, would needs be a God, and having caught some birds, he taught them to speak and prattle, The great *Pfaphon*.

Menecrates, a proud *Physician* wrote thus to King *Philip*, *Menecrates* a God, to *Philip* a King.

Proud *Simon*, in *Lucian*, having got a little wealth, changed his name (from *Simon* to *Simonides*) that there were so many beggars in his Kin, and set the house on fire wherein he was born, because no body should point at it.

Acco an
old wo-
man see-
ing her
deformity
in a glass
went mad,
&c.

What sad evils *Pharaoh's* pride, and *Haman's* pride, and *Herod's* pride, and *Belshazzar's* pride, and them upon, I shall not now mention.

Ah Young men! Young men, had others a window to look into your breasts, or did your hearts stand where your faces do, you would even be afraid of your selves.

gh
pic
ves, you would loath and abhor
our selves.

Ah! Young men, young men,
you would have God to keep
close with you, as you would have
his mind and secrets made known
to you, as you would have Christ
to delight in you, and the Spirit to
well in you, as you would be ho-
noured among Saints, attended and
warded by Angels, get humble,
and keep humble.

Tertullian's counsel to the young
allants of those times was excellent;
loath your selves (said he) with
the silk of piety, with the satin of
modesty, and with the purple of mo-
desty; So shall you have God him-
self to be your Suitor.

2. Evil.

The second Evil that youth is sub-
ject to, is sensual pleasures and de-
bauchery. Rejoyce O young man in thy
youth, and let thy heart cheer thee in
the days of thy youth, and walk in
the ways of thy heart, and in the
sight of thine eyes.

The wise man by an Ironical con-
cession,

*Tert. de
Cult. fam.
cap. 13.*

*Eccl. 11. 9,
2 Sam. 13.
22, 29.
indeb't de-
bauchery.
Pleasure is
the habit
of sin saith
Plato.*

Jud. 14. 10

They were
much out
that held
pleasure
to be mans
summe bo-
som.

cession, bids him *Rejoyce, &c.*
&c. Thou art wilful, and resolv
upon taking thy pleasure, go
take thy course: this he speaks
way of mockage and bitter lo
&c. but know thou, that for
these things, God will bring thee
to Judgment. So Sampson made
feast, for so used the young men
do; the hearts of young men us
ly are much given up to pleasur
I have read of a young man,
was very much given up to pleasur
he standing by St. Ambrose,
seeing his excellent death, turned
other young men by him and
On! that I might live with y
and die with him. Sensual pl
sures are like to those Locusts,
9. 7. the crowns upon whose he
are said to be, only as it were su
or such in appearance, and like G
but *vers.* 10. it is said there w
(not as it were, but) *stings in t
ails.*

Sensual pleasures are but se
ing and appearing pleasures,
the pains that attend them

and read; he that delights in
sensual pleasures, shall find his
greatest pleasures become his bitter-
pains.

The Heathens looked upon the
dark parts of pleasure, and saw it
slipping away from them, and leaving
nothing behind.

Pleasures pass away as soon as
they have wearied out the body,
and leave it as a bunch of Grapes,
whose juice hath been pressed out;
which made one to say (*Nulla ma-
iustas quam voluptatis fastidi-*
um). I see no greater pleasure in
this world, than the contempt of
pleasure.

Julian, though an Apostate, yet
confessed, That the pleasures of
the body were far below a great

And Tully saith, He is unwor-
thy of the name of a man (*qui
unum diem velit esse in voluptate*),

who would entirely spend one
whole day in pleasures: it is bet-
ter not to desire pleasures, than
to enjoy them. I said of Laughter,

and of Mirth, What dost

Eccl. 2. 2

dost thou? the interrogation is a challenge to all the Masters of mirth, to produce any satisfactory fruit which it affordeth, if they could.

Xerxes being weary of all pleasures, promised rewards to the inventors of new pleasures, which being invented, he nevertheless remained unsatisfied. As a Bee flies from flower to flower, and is not satisfied, and as a sick man moves from one bed to another, from one seat to another, from one Chamber to another for ease, and finds none: So men give up to sensual pleasures, go from one pleasure to another, but find no content, no satisfaction in their pleasures. *The eye is not satisfied with seeing, nor the ear with hearing.* There is a curse of unsatisfiability lies upon the Creature; honours cannot satisfy an ambitious man, nor riches the covetous man, nor pleasures the voluptuous man; man cannot get off the weariness of one pleasure

Eccl. 1. 8.

another, for after a few evaporated minutes are spent in pleasures, the body presently fails the mind, and the mind the desire, and the desire the satisfaction, and all the man.

Pleasures are *Juno's* in the pursuit, and but clouds in the enjoyment; Pleasure is a beautiful Harlot, sitting in her Chariot, whose wheels are Pride, Gluttony, Lust and Idleness; the two Horses are Prosperity and Abundance; the two Drivers are Idleness and Security; her Attendants and followers are Guilt, Grief, late Repentance (if any) and oft Death and Shame; many great men, and many young men, and many rich men, and many hopeful men, and many young men have come to their ends by her, and never any enjoyed full satisfaction and content in her.

Ah! Young men, Young men, avoid this Harlot, and come near the door of her house. For lawful pleasures, let me only say this, 'tis your wisdom only

Beccanus saith, that the fruit of the tree of knowledge is sweet, but in the end it breeds Cholera, so do worldly pleasures.

only to touch them, to taste them, and to use them, as *Mithridatus* used poyson; to fortifie your selves against casual extremities and ladies: When Mr. *Roger Ascham* asked the Lady *Jane Gray*, how she could lose such pastime, her Father with the Dutchess being a Hunt in the Park; smilingly answered, All sport in the Park is but a shadow of that pleasure I find in a Book, having a good Book in hand.

Augustine before his conversion could not tell how to live without those pleasures which he delighted much in, but when his nature was changed, and his heart graciously turned to the Lord, O how he (saith he) is it to be without those former sweet delights.

Ah! Young men, when you come to experience the goodness and sweetness that is in the Lord, and in his Word and Works you will then sit down and grieve that you have spent more Wine in the Cup, than Oyl in the Lamp.

There are no pleasures so de-
lightful, so satisfying, so ravishing,
engaging, and so abiding, as those
spring from union, and com-
munion with God; as those that
flow from a sense of Interest in God,
from an humble, and a holy
communion with God.

3. Evil.

Third sin of Youth is Rash-

*Arist.
Polit.*

They many times know little,
fear less, and so are apt rashly
to run on and run out often to
hurt, but more often to their
shame. *Exhort Young men to be
well minded, and discreet.* They
are to be rash, to be hot-spurs:
you may see in Rehoboam's
Counsellors, who coun-
sell him to tell the people (that
were under their burden) that
their finger should be thicker
than their Fathers loins, and that he
should add to their yolk; and that
where

Tr. 2. 6.

*1 King. 12.
8, 9, 10, 11.*

1 Sam. 23.

34, 35.

*Dus proxi-
mus ille est,
quem ratio,
non ira mo-
vet, Sen.*

*He is next
to God,
whom rea-
son, not
anger mo-
veth.*

*OR ENVI
II, 11, 26*

whereas his Father had chastised them with Whips, he would chastise them with Scorpions; rash counsel proved *Rehobam's* ruin: yea *David* himself though a good man, yet being in his youth and blood and young, how sadly he was overtaken with rashness. *the Lord God of Israel liveth* (he) except thou hadst hastened, come to meet me, surely, there had not been left unto *Nabal*, by the evening light, any that pisseth against *Wall*. And this he binds with Oath; because the Master was rashly wilful, the innocent servants must all be woful, and because *Nabal* had been niggardly of his blood, *David* would be prodigal of blood.

Ah! how unlike a Christian yea how below a man, doth *David* carry it, when his blood is and he a captive to rashness and passion? Rashness will admit of nought for Reason, what unreasonable self shall state for reason; as *Nabal*

bringeth actions to good birth,
 Rashness makes them alwayes a-
 way, e're well formed: A rash
 man is an ungod-like Spirit: a rash
 man is a weak Spirit, it is an effe-
 ctive Spirit. *A man of under-
 standing is of an excellent Spirit;*
 as the Hebrew will bear it, is of
 a cool Spirit, not rash and hot; rea-
 son at every turn to put out his foul
 Wrath. Rashness unmans a man,
 will put a man upon things below
 his hood. *Herostatus* (a hot-spur)
 a obscure base fellow, did in one
 day by fire destroy the Temple of
 Diana at *Ephesus*, which was two
 hundred and twenty years in build-
 ing of all *Asia*, at the cost of so ma-
 ny princes, and beautified with the
 art and cunning of so many ex-
 cellent workmen. The truth is, there
 shall be no end, should I discover
 many sad and great evils that are
 bred into the World by that one
 Rashness, which usually attends
 youth, &c. And therefore young
 men decline it, and arm your
 selves against it, &c.

Prov. 17.
 27.

4 Evil.

The fourth sin that ordinarily tends on youth, is mocking and scoffing at Religious men and religious things.

2 Kings 2.
23, 24.
Job 30. 1.
12, 13, 14,
15.

They were young ones, they scoffingly and scornfully said to the Prophet, Go up thou bald-head, up thou bald-head. And the young men derided and mocked Job. Now, they that are younger than we have me in derision; whose Father I would have disdained to have with the Dogs of my Flock. Come, my right hand rise the youth, and they will push away my feet, and they will raise up against me the wayes of their destruction, &c. And Oh that our Age did not afford many such Masters, who are notable, who are famous in this black art of scoffing and deriding the People of God and the wayes of God.

The Athenians once scoffed at Scilla's Wife, and it had well cost the razing of their City.

so provoked with the indig-
 nant; and will you think it safe
 to scoff at the People of God,
 who are the Spouse of Christ, who
 is the apple of the eye, who
 is the Signet of his right-hand,
 his Portion, his pleasant Portion,
 his Inheritance, his Jewel, his
 royal Diadem? Ah young men,
 young men! will you seriously
 consider how sadly and sorely he
 hath punished other Scoffers and
 Mockers? and by his Judgments
 on them, be warned never to scoff
 at the People of God, or his wayes
 of holiness. *Julian* the Emperour was
 a great scoffer of Christians, but
 he was struck with an Ar-
 row from Heaven, that made
 him cry out, (*Vicisti Galilea*.) Thou
Messias (meaning our Saviour
 Christ) hast overcome me. For
 for one malicious scoff, did
 he weep day and night but vo-
 luntarily, till his unhappy Soul
 was separated from his wretched
 body. *Pherecydes* was consumed
 with Worms alive, for giving
 F 2 Reli-

Zech. 2. 1.
 Chap. 5.
 Deut. 32. 9.
 Isa. 19. 25.
 Joel 2. 15.
 Psal. 13. 12.
 Isa. 26. 3.

Religion but a Nick name. Look for barking against Religion in a Dog, was by the just Judgment of God devoured by dogs. Remember these dreadful Judgments of God on scoffers, and if you will them, then mock on, scoff on, know, that Justice will at last even with you, nay above you.

5 Evil.

The fifth and last evil (that I mention) that attends and waits youth, is lustfulness and wantonness.

2 Tim. 2.
12.

Which occasioned aged Paul caution his young Timothy to youthful lusts. Timothy was a chaste and chastened piece; he was sanctified and mortified, his Graces were high, and Corruptions low; he walked up and down the World with dying thoughts, with a weak, distempered, declining dying Body; his heart in Heaven, and his foot in the Ground; and yet Youth is such a slippery age, that Paul commands him

to post from youthful lusts ;
 though Timothy was a good man, a
 weak sickly man, a marvellous
 temperate man, drinking water
 rather than Wine ; yet he was but
 a young man, yea, a young man ; and
 therefore Paul's Counsel and Com-
 mand is, that he flee youthful lusts.

And Solomon who had sadly expe-
 rienced the slipperiness of youth,
 gives this Counsel, Put away the
 desire of thy flesh, for Childhood and
 Youth are vanity. He was a young
 man that followed the Harlot to
 her House ; he was young in years,
 and young in knowledge ; (Salazar
 on the words, saith, That was a
 happy age that afforded but one
 whole young man among many,
 whereas late times afford greater
 numbers ;) Ah ! too many of the youths
 of this age, instead of flying from
 youthful lusts, they post and pur-
 sue after youthful lusts.

Chrysostome speaking of youth,
 it is (*difficilem, jactabilem, fal-*
acem, vehementissimamque agentem
) hard to be ruled, easie to

Eccl. 11.
 10.

Prov. 7. 7,
 8, 9. &c.

Chrysost.
 Homil. 1.
 Ad Popu-
 lum.

be drawn away, apt to be deceived
and standing in need of very
gentle reins.

Lapide.

The Ancients did picture You
like a young man naked, with
veil over his face, his right hand
bound behind him, his left hand
loose, and Time behind him pull-
ling one thread out of his veil ev-
ery day; intimating, that young
men are void of knowledge, are
blind, unfit to do good, ready
to do evil, till Time by little and
little makes them wiser. Well, young
man, remember this, that the less
sparkling and kindling of Lust
will first or last cost thee groans
and griefs, tears and terror
enough. These five are the sins
that usually are waiting and
tending on youth, but from the
young man in the Text
by Grace preserved and secured
which is more than I dare affirm
of all into whose hands this Text
shall fall. But though these
five are the sins of youth; yet there
are not all the sins of youth.

YOUTH is capable of, and subject to
other sins whatsoever, but these
are the special sins that most usually
attend and attend on young men when
they are in the Spring and morning
of their youth.

CHAP. IV.

Shall now hasten to the main
Use that I do intend to stand
on, and that is an Use of Exhor-
tion to all young Persons.

Ah Sirs! as you tender the glory
of God, the good of your Bodies,
the joy of your Christian Friends,
and the Salvation of your own Souls,
be exhorted and perswaded to be
really good betimes. It was the
life and honour of *Abijah*, that
there was found in him some good
towards the Lord in the Prim-
e of his Childhood.

Oh that it might be your honour
and happiness to be really good be-
times, that it might be to you
a life, and a Name, that in the
morn-

Other sins
attend
youth, as

1. Ignorance,

1 Cor. 14.
20,

2. False-
hood,

Psal. 50-30

3. Exces-
sive love
of liberty.

4. Impati-
ence of
counsels
and re-
proofs,

Jer. 31.

18. 19.

5. Impru-
dence,

Isa. 3. 5.

6. A tri-
fling Spi-
rit, Eccles.

11, 10.

7. Prodi-
gality.

Use.

morning of your Youth, you have begun to seek the Lord, and to know and love the Lord, and to get an interest and propriety in the Lord. Now that this Exhortation may stick and take,

I beseech you seriously to weigh and ponder these following Motives or Considerations.

I. Motive.

First, Consider, *It is an honour to be good betimes.* A young Saint is like the morning Star; he is like a Pearl in a Gold Ring. It is mentioned as a singular honour to the believing Jews, that they first trusted in Christ; that we should be to the praise of his glory, who first trusted in Christ; this was their praise, their crown, that they were first converted and turned to Christ and Christianity. So St. Paul mentioning Andronicus and Junia, doth not omit this Circumstance of praise and honour, that they were in Christ before him. Salute Andronicus and Junia, my Kinsmen and Fellow-Prisoners.

Eph. 1. 12.

Rom. 16. 7.

who are of note among the
 sles, who also were in Christ
 me!

And so it was the honour of the
 of Stephanus, that they were
 first fruits of Achaia; it was
 glory, that they were the first
 received, and welcomed the
 Gospel in Achaia.

'Tis a greater
 for a young man to out-
 Sin, Satan, Temptation, the
 World and Lust, than ever Alex-
 the Great could attain unto.
 was Judah's praise and honour,
 they were the first in fetching
 David their King.

Oh! Young Men and Women,
 will be your eternal praise and
 if you shall be before
 if you shall be the first
 many, who shall know
 Lord, and seek the Lord,
 shall receive the Lord, and
 embrace him, who shall cleave to
 Lord, and serve him; who shall
 honour the Lord, and obey him;
 shall delight in the Lord, and
 with him. The Romans built

1 Cor. 16.

15.

1 Sam. 19.

15.

Virtues and Honours Temp
 clode together, to shew that
 way to honour was by virtue,
 indeed there is no Crown to
 which goodness sets upon a
 Head; all other honour is fading
 and withering. *Adonibezack*,
 mighty Prince, is suddenly made
 fellow commoner with the Dogs.
 And *Nebuchadnezzar*, a mighty
 Conquerour, turned a graze
 among the Oxen. And *Haman*
 deduced from a conceited God,
 became the most loathsome of men, living
 carrion, arrested by the vilest
 Creatures upon the suit of his
 affronted Creator. And *Haman*
 feasted with the King one day
 and made a feast for Crows the
 next: I might tell you of *Bojars*
 and *Bellisarius*, two of the great
 est Commanders in the World
 and many others, who have de
 dently fallen from the top of worldly
 honour and felicity, into the
 greatest contempt and misery;
 but I shall not at this time;
 that honour that rises from

being gracious betimes, is such honour that the World can neither give nor take; it is honour, it is a Crown that will still be green and flourishing; it is honour that will add and board with a man, that will abide with a man under all trials and changes; that will to the Grave, that will to Heaven with Man.

Ah, Sirs! It is no small honour to you who are in the spring and morning of your dayes, that the Lord hath left upon record several instances of his love and delight in young men; he chose David, a younger Brother, and passes by his elder Brothers: he chooses upon Esau, and passes by the door, and lets his love and delight upon Jacob the younger Brother; he kindly and lovingly accepts of Abel's Person and Sacrifice, and rejects both Cain's Person and Sacrifice, though he was the elder Brother. Among all the Disciples John was the youngest, and most and best beloved. There was

1 Sam. 16.
11, 12, 13.
Rom. 9. 12,
13.

Gen. 4. 3,
4, 5, 6,

John 13.
23.

Mar. 10.
19, 20, 21.

अजानाय.

was but *one young man* that came to *Christ*, and he came not aright, and all the good that was in him, but some *moral good*, and yet *Christ* loved him with a love of *pity* and *compassion*; the greek word signifies to *speak friendly*, and *to deal gently with one*; and so did *Christ* with him, all which should exceedingly encourage young men to *good* betimes, to be gracious in the *morning of their youth*; no way to true honour like this; But,

2 Motive.

The Sacrifices in the Law were young Lambs, and young Kids, to shew that *Christ* our Sacrifice, should die and suffer for our sins in the flower of his age.

Secondly, Consider, *Christ* loved poor Sinners, and gave himself up for them, when he was in the prime of his age; (being supposed to be about thirty and three) and will you offer him off with the worst of your time? Ah! Young men, young men, *Christ* gave himself up to Death, made himself an Offering for your sins, for your sakes, when he was in the prime and flower of his age, and why then should you put

Christ to old age? Did he die
 in Sin in the prime of his age?
 and will not you die to sin in
 the prime of your age? Did he
 offer himself for you in the spring
 and morning of his years? and
 will not you offer up your selves
 to him in the spring and morning
 of your years? O give not
 to Christ cause to say, I died for
 you betimes, but you have not
 loved to me betimes; I was early
 in my sufferings for you, but you
 have not been early in your re-
 turning to me; I made haste to
 compleat your Redemption, but
 you have made no haste to make
 of me your Vocation and Electi-
 on; I stayed not, I lingered not,
 but soon suffered what I was to
 suffer, and quickly did what was
 to be done for your eternal Wel-
 fare, but you have stayed and
 lingered (like Lot in Sodom) and
 have not done what you might
 have done in order to your e-
 verlasting good; in the Prime
 of my dayes, I sweate for
 you,

Rom. 12.
 1, 2.

2Pet. 1. 10.

Gen. 19. 16.

Zech. 12.

10.

you, I wept for you, I bled for you, I hung upon the Cross for you, I bore the Wrath of my Father for you; but you have not in the Primrose of your days sweated under the sense of divine displeasure, or wept over your sin, nor mourned over me whom you have so often grieved and pierced; I could not be quiet nor satisfied till I had put you into a capacity, into a possibility of Salvation, and yet you are well enough quieted and satisfied, though you do not know whether ever you shall be saved.

Ah Sirs! how sad would it be with you, if Jesus Christ should seriously thus expostulate with your Conscience in this your day!

Oh! how terrible would it be with you, if Christ should thus visibly plead against you in his great day! Ah! Young men, young men and women, who but Souls much left of God, blinded by Satan, and hardened in sin, can hear Jesus Christ, speak

2 Cor. 4.

3, 4.

thus to them? I suffered for
 sinners betimes, I laid down a
 ransom for Souls betimes, I paci-
 fied my Fathers Wrath betimes,
 satisfied my Fathers Justice be-
 times, I merited Grace and Merit
 for Sinners betimes, I brought
 an everlasting Righteousness
 upon the World betimes, &c. I
 say, who can hear Jesus Christ
 speaking thus, and his Heart not
 in love and league with Christ,
 his Soul not unite to Christ,
 and resign to Christ, and cleave
 to Christ, and for ever be one
 with Christ, except it be such that
 is for ever left by Christ? Well,
 remember this, (*Quanto pro nobis
 militat, tanto nobis charior,*) The
 more vile Christ made himself for
 us, the more dear he ought to be
 to us.

Ab! Young men, remember
 when Christ was young, he
 was tempted and tryed, when he
 was in the morning of his dayes,
 his wounds were deep, his burden
 mighty, his cup bitter, his sweat
 pain.

*Nolo vivere
sine vulnere,
cum te vi-
deo vulne-
ratum,*

Bonaven-
ture.

O my God,
as long as I
see thy
wounds, I
will never
live with-
out
wounds.

*Aut Deus
naturæ pa-
titur, aut
mandi ma-
china dis-
solvitur,*

said Diony-
sius, Alex-
andrinus;
Either the
God of na-
ture suf-
fereth, or
the frame
of the
World
will be dis-
solved.

painful, his Agony and torment
above conception, beyond expres-
sion; when he was young, the
blessed head of his was crowned
with Thorns, and those eyes of
that were purer than the Sun
were put out by the darkness of
Death; and those ears of his which
now hear nothing but *Hallelu-
jah's* of Saints and Angels, were
filled with the Blasphemies of a
multitude; and that blessed be-
liful face of his, which was fairer
than the Sons of men, was spit
upon by beastly, filthy wretches; and
that gracious mouth and tongue
that spake as never man spake
was slandered, and accused with
blasphemy; and those hands of
his which healed the sick, which
gave out pardons, which swayed
a Scepter in Heaven, and another
on Earth, were nailed to the
Cross; and those feet that were so
beautiful upon the Mountains of
Sion, that brought the glad tyding
of Peace and Salvation into the
World, and that were like unto

brass, were also nailed to the cross. All these great and sad things, Jesus Christ suffer for you in the prime and flower of his dayes; and what an unspeakable Provocation should this be to all young men to give up themselves betimes to Christ, to serve, love and honour him, to obey him betimes, even in the spring and morning of their youth. Let the thoughts of a Crucified Christ, (said one) be never out of your mind; let them be meat and drink unto you, let them be your strength and consolation, your hope and your desire, your reading and your meditation, your life, death and resurrection.

3 Motive.

The third Motive or Consideration to provoke you to begin to be wise betimes, is this, viz. that it is the best and choicest in the world, to be rich in grace. Experiences betimes (which are

The Philosopher once said, *solus sapiens dives*, only the wise man is the rich man.

are the best Riches in all the World;) as he that sets up himself betimes, is in the most hopeful way to be rich betimes; so he that is good in good earnest betimes, he is in the ready way, the high way of being rich in Grace, and rich in goodness: they usually prove men of great observation, and great experience.

Psal. 63. 1,
2.

Exod. 3. 3.
19. 22. &c.

Psal. 63. 11
12.

Isa. 25. 6.

Cant. 7. 13.

God loves to shew these his benediction, and his glory in his Sanctuary. He delights to cause his glory, and his goodness to pass before such: These shall find all his pleasure drop marrow and fatness; these the Lord of Hosts will make a feast of fat things, a feast of Wines on the Lees, of fat things full of marrow, of Wines on the Lees well refined; These shall have all manner of pleasant fruits laid at their Gates for their well beloved; none have so many choicest pledges of Christs love, nor so many sweet kisses of Christs mouth, nor so many embraces in Christs arms, as those Souls that are good betimes.

times: O the Grace, the good-
 ness, the sweetness, the fatness,
 that Christ is still a dropping into
 their Hearts! Christ will make
 their Hearts his largest Treasury;
 he'll lay up most of his heavenly
 treasure in their Souls; there he
 will store up mercies new and
 there he will treasure up all
 plenty, rarity and variety; there
 he will lay up all that Heart can
 wish, or need require: O the
 many drops of Myrrh, that fall
 from Christ's fingers upon their
 hearts! O the many secrets
 that Christ reveals in their ears!
 O the many Love-letters that
 Christ sends to these! O the ma-
 ny visits that he gives to these!
 O the turns, the walks that he
 takes in Paradise with these! there
 is none in the World for expe-
 rience and intelligence to these.
 O Young men, young men,
 if you would be rich in the best
 way, begin to be good be-
 fore; as there is no riches to
 be had without riches, so there is no
 way

Earthly
 riches are
 full of po-
 verty.

*Divitie cor-
 poralis pau-
 peratis ple-
 na sunt.*

*Id est in terra
 non est divi-
 tia sine po-*

way to be rich in these riches, by beginning to be good (in earnest) betimes.

U^l there were any happiness in Riches, the Gods would not want them saith Seneca.

As for worldly riches, Philosophers have contemned them and preferred a contemplative life above them, and shall not Christians much more? The Prophet calls them *thick clay*, which will sooner break the back, than lighten the heart; they cannot benefit the Soul, they cannot enrich the Soul. Ah! how many rusted Souls are to be found under rotten cloaks and gowns? how often are worldly riches like Hangmen, they hide mens faces with a covering, that they may not see their own end, and then hang them. And if they do hang you, they will shortly let you, they make themselves wings and fly away. When one is commending the riches of Wealth of Merchants; I do love that Wealth, saith a man then, that hangs upon Ropes, when they break, the Ship miscarrys.

all is lost. He is rich enough,
(St. Jerome) that lacketh not
gold, and high enough in dignity,
that is not forced to serve.

The World's Wealth that men so much desire,
will be liken'd to a burning fire,
for a little can do little harm,
but profit much our Bodies well to warm:
But take too much, and surely thou shalt burn;
For too much Wealth to too much woe does turn.

It was an excellent saying of
Charles of Bavyer, Emperour of
Germany, (*Hujusmodi corporanda
opes que cum naufragio simul
perirent;*) such goods are worth get-
ting and owning, as will not sink,
wash away, if a Shipwreck
happen, but will wade and swim
with us: We see such are
spiritual riches that will at-
tend those who in the spring and
beginning of their youth, shall know
the Lord, and serve the Lord, and
have an interest in the Lord. And
much for the third Motive.

The

4 Motive

The fourth Motive to provoke young ones to be really good by all times, is to consider, That *the present time, the present day is the only season that you are sure of.*

Time past cannot be recalled, and time to come cannot be ascertained. *To day if you will hear his voice, hearken not your Hearts. Behold, now is the acceptable time, now is the day of Salvation.* Some there be that trifle away their time, and fool away their Souls and their Salvation; to prevent this the Apostle bears up, *the Time is now, the present opportunity* because, if that be once past, there is no recovering of it; therefore as the Mariner takes the first fair wind to set sail, and as the Merchant takes the first opportunity of buying and selling; and as the Husbandman takes the first opportunity of sowing and reaping; so should young men take the present season, the present time (which is their day) to be good.

Heb. 3. 15.

2 Cor. 6. 2.

The whole Earth hangs on a point, so doth Heaven and Eternity on an inch of opportunity.

wards the Lord, to seek him, and
 serve him, and not to post off the
 present season, for they know not
 what another day, another hour,
 another moment may bring forth:
 that Door of Grace that is open
 to-day, may be shut to-morrow;
 that Golden Scepter of Mercy that
 is held forth in the Gospel this
 day, may be taken in the next
 day; that love that this hour is
 upon the bare knee, intreating and
 beseeching young men to break
 their Sins by Repentance, to re-
 turn to the Lord, to lay hold on
 his strength, and be at peace with
 him, may the next hour be turned
 into wrath.

Alas! the noble motions that
 have been lost, the good purpo-
 ses that have withered, the im-
 mortal Souls that have miscarried
 by putting off the present
 season, the present day. St. Paul
 speaking before *Felix* of Right-
 ness, and Temperance, and
 content to come, and in this
 course striking at two special
 vices

IIa. 27. 4. 5.

Ad. 24. 25.

vices that *Felix* was particularly guilty of, he falls a trembling; being upon the Rack to hear for a day, Doctrine, he bids *St. Paul* to wait his part for that time, and he would call for him at a convenient season; here *Felix* neglects his present season, and we never receive that ever after this he found a convenient time or season to behold *St. Paul* make an end of the subject he had begun: So Christ makes a very fair offer to the Young man in the Gospel; Go and sell all that thou hast, and give to the Poor, and thou shalt have Treasure in Heaven: Here Christ offers heavenly treasures for earthly treasures, unmixt treasures for mixt treasures, perfect treasures for imperfect treasures, satisfying treasures for unsatisfying treasures, lasting treasures for fading treasures; but the young man slips away sorrowful, and we never hear more of him.

Ah! Young men, young women

Mark 12.
22, 23, 24

do not put off the present season, do not neglect the present day, there is no time yours, but the present time; no day yours, but the present day; and therefore do not please your selves, and pretend your selves with hopes of time to come, and that you will repent, but not yet; and lay hold on mercy, but not yet; and give up your selves to the Lord next week, next month, or next year; for that God that hath promised you mercy and favour, upon the day of your return, he hath not promised to prolong your lives, till that day comes. When a Souldier was brought before *Lamachus*, a Commander, for his misbehaviour, and pleaded he would do so no more, *Lamachus* answered, (*Non licet in bello bis peccare*,) No man must offend twice in War: So God (especially in these Gospel-days, wherein the motions of Divine Justice are more smart and quick, than in former days) haply will not
 G suffer

Often consider what the damned would give (were it in their hands) for one season of Grace, for one opportunity of Mercy.

Heb. 3.2:

suffer men twice to neglect the day of grace, and let slip the season of mercy.

Ah! Young men, young men, you say you will be good towards the Lord before you die, but you are not good towards the Lord to day, you may die to morrow; nay justice may leave him to be his own executioner to morrow, who will not repent, nor seek the Lord to day. I have read of a certain young man, who being admonished of the evil of his way and course, and pressed to leave his wickedness; by the consideration of Death, Judgment and Eternity, which was a coming, he answered, What do you tell me of these things, I will do as well enough, for when Death comes, I will speak but three words, and will help all; and still he went on in his sinful way, but in the end coming to a Bridge on Horseback, to go over a deep water, the Horse stumbling, he labouring to recover his Horse

but could not, at last he lets go the Bridle, and gave up himself and Horse to the waters, and was heard to say these three words, *Devil take all*: Here were three dreadful words indeed, and an example (with a witness) for all young men to beware, who think to repent with a three word repentance at last.

Ocho, the Emperour, slew himself with his own hands, but slept soundly the night before, that the blooms of his Chamber heard him not.

Young men, I will suppose you be good Accomptants; now you please to count the number, and mark the age of the sacrifices in the Old Testament, you shall find more Kids and Lambs offered, than Goats and Sheep: You have no lease of your lives; you are not sure that you shall live to *Isaac's* age, to see all your eyes wax dim; you are not sure that you shall live to *Isaac's* years, and die leaning up-

Diabolus capiat omnia.

Plutarch reporteth the like of Cato.

Gen. 17.1.

Heb. 11.

Joh. 36.

14.

As out of
the bough
of a tree
are taken
wedges
to cleave it
in pieces,
so out of
our own
lusts are
taken En-
gines to
destroy us.

on the top of a staff. You read
of them who die in their Youth
and whose lives are among the
unclean. Slip not the present
season, neglect not the day of
grace, let not Satan keep your
souls and Christ any longer alon-
der, by telling of you, that you
are too young, that hereafter
will be time enough. St. *Austine*
tells us, that by this very tempta-
tion, the Devil kept him off from
receiving of Christ, from closing
with Christ, seven years together
he could no sooner think of in-
quiring after Christ, of getting
an interest in Christ, of leaving
off his sinful courses, &c. but Sa-
tan would be still a suggesting
thou art too young to leave
drunkenness, thou art too young
to leave thy *Dalilah's*, to leave
thy harlots, till at last he cryed
out, How long shall I say, It is
too soon? Why may I not re-
pent to day? And lay hold
Jesus Christ to day? &c.
young men! this is your

this is your season, if you will not now hearken and obey, you may perish for ever. *Cesar* had a Letter given him by *Artemidorus*, that morning he went to the Senate, wherein notice was given him of all the conspiracy of his murderers; so that with ease he might have prevented his death, but neglecting the reading of it was slain, he slipped his season, and dies for it. Ah! how many for slipping gracious seasons and opportunities, have died for ever? Soul opportunities are more worth than a thousand Worlds; mercy is in them, grace and glory is in them, Heaven and Eternity is in them.

5. Motive.

Fifthly, To provoke you to be good betimes: Consider,

How just it is with God to reserve the dregs of his wrath for them, who reserve the dregs of their days for him.

How can a Husband embrace that Wife in her old age, who hath spent all the time of her youth in following after strangers? Will any man receive such into his service who have all their days served his enemies, and received such wounds, blows and bruises, that render them unfit for his service.

Ah! Young men, young men

Deut. 32.6

Do not thus foolishly and unwisely require the Lord, for all his patience waiting, his gracious wooing, and

Multa senem circumveniunt incommoda, Horatius.

Many are the inconveniencies that do encompass an old man.

his merciful dealing with you. Ah! do not put off God to old age for old, lame and sick Sacrifices rarely reach as high as Heaven.

Is not old age very unteachable? Are not old age are not men very unapt to take in, and as unapt to give out? In old age (oftentimes men are men, and no men, they have eyes, but see not; ears, but hear not; tongues, but speak not; feet, but walk not. An aged man is but a moving Anatomical or a living Mortuary; now how unlovely, how uncomely, how

unw...

unworthily, nay, how incensing, how provoking a thing must this needs be, when men will dally with God, and put him off till their doting days have overtaken them, till their spring is past, their summer overpast, and they arrived at the fall of the leaf, yea till winter-colours have stained their heads with gray and hoary hairs? How provoking this is, you may see in those sad words of Jeremiah, Jer. 22. 21, 22. *I spake unto thee in thy prosperity, but thou saidst, I will not hear, this hath been thy manner from thy youth, and thou obeyedst not my voice: But will God put up this at their hands? no, therefore it follows in the next verse, Surely thou shalt be ashamed and confounded for all thy wickedness.*

Oh that young men would let this Scripture lie warm every morning upon their hearts, that they may not dare to put off God, and provoke him to their own confusion! though you are young, and in your strength,

G 4

The reproach of the evil of wickedness is not to be added to old age.

(Solet enim senectus esse deformis, infirma, obliuiosa, edentula, lucrosa, indocilis & molesta,) saith Plutarch, in *Apothegm. Rem.*

For old age useth to be deformed, weak, forgetful, toothless, covetous, unreach-able, unquiet.

yet

yet are you stronger than God? can you make your party good with him? if you must needs be a provoking, provoke them that are your matches, and do not contend with him that is mightier than you, that can command you into nothing, or into Hell at pleasure.

6. Motive.

Sixthly, Consider, *That the sooner you are good on earth, the greater will your reward be in Heaven.*

The sooner you are gracious, the more at last you will be glorious. You read in the Scripture, of a reward, of a great reward, and of a full reward; now, *those that are good betimes*, that know, seek, serve, and love the Lord, in the spring and morning of their youth, they are in the fairest way of gaining the greatest, and the fullest reward.

And this I shall make clear, by that which follows.

First, The sooner any man begins to be really good, the more

Psal. 38. 11

Gen. 15. 1.

Psal. 19. 11

Mat. 5. 12.

Heb. 10. 35

Joh. 2. 8.

good he will do in this World. Now the more good any man doth on earth, the more glory he shall have in Heaven. Therefore my beloved Brethren, *Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know, that your labour is not in vain in the Lord.*

1 Cor. 15.
58.

Mans wages, mans reward, shall be according to his works; he that doth most work here, shall have most reward hereafter.

God will at last proportion the one to the other, the reward to the work; *He which soweth sparingly, shall reap sparingly, and he which soweth bountifully, shall reap bountifully.* Though no man shall be rewarded for his works, yet God will at last measure out happiness and blessedness to his people, according to their service, faithfulness, diligence, and work in this world. Grace is glory in the bud, and glory is grace at the full; glory is nothing else but a bright constellation of graces,

2 Cor. 9.6.

Rom. 2. 5.
6, 7.

happineſſe, nothing but the quinteſſence of holineſſe. Grace and Glory differ, (*non ſpecie ſed gradu*, in degree, not kind, as the learned ſpeak: Grace and Glory differ very little, the one is the ſeed, the other is the flower; Grace is Glory militant, and Glory is Grace triumphant; and a man may as well plead for equal degrees of Grace in this World, as he may plead for equal degrees of Glory in the other World. Surely the more grace here, the more glory hereafter, and the more work Chriſtians do on earth, the more glory they ſhall have in Heaven, and the ſooner men begin to do good, the more good they will do in this World; and the more they do here, the more they ſhall have hereafter. Philoſophers ſeem to weigh our virtues with our vices, and according to the preponderance of either, denominate us good or bad, and ſo deliver us up to reward or puniſhment.

No man can commend good works magnificently enough (saith *Luther*,) for one work of a Christian is more precious than Heaven and Earth, and therefore all the World cannot sufficiently reward one good work. And in another place saith the same Author, If I might have my desire, I would rather chuse the meanest work of a Countrey Christian (or poor Maid) than all the Victories and Triumphs of *Alexander the Great*, and of *Julius Caesar*.

And again, Whatsoever the Saints do, though never so small and mean, it is great and glorious, because they do all in Faith, and by the Word, saith the same Author. To prevent mistakes, you must remember, that the works that Jesus Christ will reward at last, are supernatural works: they are 1. Works of God. 2. Wrought from God. 3. For God. 4. In God. 5. According to God; they are Works that flow from supernatural Principles, and they are

David
made use
of his bow,
but did
not trust
to his bow.
The Dove
made use
of her
wings, but
did not
trust in
her wings,
but in the
Ark.

are directed to supernatural ends, and performed in a supernatural way; now the sooner a man begins to be good, the more he will abound in these good works, and the more doubtless any man abounds in such good works on earth, the greater reward he shall have in Heaven; yet it must not be forgotten, that the best actions, the best works of Hypocrites, and all men out of Christ, are but (*splenda da peccata*) fair and shining sinful beautiful abominations. And as the *Phoenix* in *Arabia* gathers sweet odoriferous sticks together, and then blows them with her wings, and burns her self with them: so many a carnal Professor burns himself with his own good works, that is, by his expecting and trusting to receive that by his good works, that is only to be received and expected from Jesus Christ. Though all that men can do towards the meriting of Heaven is no more than the lifting

of a Festraw towards the meriting
of a Kingdom; yet such a proud
piece man is, that he is ready
enough to say with proud Vega,
(*Calum gratis non accipiam,*) I
will not have Heaven of freecost.
A proud heart would fain have that
of debt, which is meerly of grace,
and desires that to be of pur-
chase, which God hath intended
to be of free mercy, which made
one to say, That he would swim
through a Sea of Brimstone, that
he might come to Heaven at the
last: but he that swims not thither
through the Sea of Christs blood,
shall never come there; man must
swim thither, not through Brim-
stone, but through blood, or he
will carries for ever.

Secondly, Again, the sooner a
man begins to be good, the more
serviceable he will be to others,
and the more he will provoke
others to good; now all the good
that you provoke others to, by
counsel, or Carriage, shall be
put

*Mercēs non
est debita
sed gra-
tuita.*

2 Sam. 12.
8, 9.
Isa. 38. 3.
Neh. 13.
14.

Syneſus
ſpeaks of
ſome, who
having a
treafure of
rare abili-
ties in
them,
would as
ſoon part
with their
hearts, as
their con-
ceptions;
but ſuch
are rather
Monſters
than men.

put down to your account (as all the ſins that men provoke others to, are put down to their accounts: *David* did but ſend a Letter concerning the death of *Uriah*, and the charge cometh to him: *Thou haſt ſlain Uriah with the Sword:*) the more I ſtir up others to ſow, the more at laſt I ſhall reap; the ſooner a man begins to be good, the more good he will do, the more ſerviceable he will be in the Town or Country where he dwells, in the Family where he lives, among his Relations (Wife, Children, Kindred, Servants, &c.) with whom he converſes.

The ſooner a man begins to be gracious, the ſooner and the more uſeful will his arts, his parts, his gifts, his graces, his mercies, his experiences, his life, his labours, his prayers, his counſels, his example be, to all that are about him, to all that are above him.

Lilmod Letammed, Wether...

learn that we may teach, is a Proverb among the *Rabbins*. And I do therefore lay in, and lay up (saith the Heathen) that I may draw forth again, and lay out for the good of many.

Ah ! Young men , Young men, as you would be useful and serviceable to many, begin to be good betimes, and to lay in, and lay up, and lay out betimes, for the profit and advantage of others. *Augustine* accounted nothing his own, that he did not communicate to others. The Bee doth store her Hive out of all sorts of Flowers, for the common benefit. 'Tis a bale and unworthy spirit, for a man to make himself the centre of all his actions. The very Heathen man could say, That a mans Country, and his Friends, and others, challenge a great part of him : And indeed the best way to do our selves good, is to be a doing good to others ; the best way to gather, is to scatter. Memorable

morable is that story of *Pyrrhus*,
 Merchant of *Ithaca*, who at
 espying an ancient man a Captain
 in a Pirates Ship, took compassion
 on him, and redeemed him; and
 bought his Commodities which
 the Pirates had taken from him,
 which were certain barrels of Pitch.
 The old man perceiving, that not
 for any good service he could do
 him, nor for the gain of that com-
 modity, but meerly out of Charity
 and pity he had done this, discov-
 ered a great mass of treasure hid-
 den in the Pitch, whereby the Mer-
 chant in a very short time became
 very rich, at which very time God
 made that word good; *He that*
soweth liberally, shall reap libe-
rally; and that word, The liberal
soul shall be made fat; and that
word, The liberal deviseth liberal
things; and by liberal things shall
he stand. It is fabled of *Midas*
 that whatever he touched,
 turned into Gold: It is cer-
 tain that a liberal hand, a libe-
 ral heart turns all into Gold,

2 Cor. 9. 6.

Pro. 11. 25.

Isa. 32. 8.

him, as Scripture and Experience
do abundantly evidence. Now if
you put all these things together, no-
thing is more evident, than that
those that begin to be good betimes,
are in the ready way, the high way
to be high in Heaven, when they
shall cease from breathing on earth.
And therefore young men, as you
would be high in Heaven, as you
would have a great reward, a full
reward, a masse weighty Crown,
labour to be good betimes! la-
bour to get acquaintance with the
Lord, and an interest in the Lord,
in the spring and morning of your
G days.

7. Motive:

The seventh Motive, or Consi-
deration to provoke and incite you
to be good betimes, is, To consider
that the Lord is very much affe-
cted, and taken with your seeking
him; and following after him
in the spring and morning of your
youth.

Jer. 2. 2.

Go and cry in the ears of Jerusalem, saying, *I remember thee, kindness of thy youth, the love of thine espousals, when thou wentest after me in the Wilderness, in a Land that was not sown.*

Exod. 23.
19.

Ah! how kindly, how sweetly did the Lord take this at their hands, that they followed him in their youth; while their bones were full of marrow, while they were strong and fit for service while nature was fresh, lively and vigorous? In the Law, God called for the first of all things; he required not only the first fruits, but the very first of the first: *The first of the first-fruits of thy Land thou shalt bring into the House of the Lord thy God.* God is the first Being, the first good, and therefore deserves the first of the first, and the best of the best; the first and the best is not too good for him, who is Goodness itself. God, in that of Lev. 2. 14 is so passionately set upon having the first of the first, that he will

'Tis truly said of God, that he is *Omnia super omnia.*

stay till the green ears of Corn be ripe, but will have the green ears of Corn dryed in the fire, lest he should lose his longing.

As many young Women, and quickly Children, cannot stay till the fruit be ripe, but must have it while it is green; even so saith God, My heart, my desires are so vehemently set upon the first fruits, the first things, that I cannot stay, I cannot suffer my self without them; and what would God teach us by all this; not to serve him with the first fruits of our age, the Primrose of our childhood, the morning of our youth? God hath given you of the best, do not put him off with the worst, with the worst of your time, the worst of your days, the worst of your strength, lest he swear in his wrath, that you shall never enter into his rest.

8. Motive.

The eighth Motive or Consideration to provoke you to be good

good betimes, to seek and serve the Lord in the morning of your youth is to consider that, *This may be a special means to prevent many blasphemous temptations, and an encouragement to withstand all temptations that you may meet with from the tempting Devil, and a temptation of the World.*

Early Converts will never have cause to say, as that despairing Pope said, The Cross could do him no good, he had so often sold it away.

An early turning to the Lord will prevent many temptations to despair, many temptations to neglect the means openly, to despise the means secretly: Many temptations about the being of God, the goodness, faithfulness, truth and justice of God, temptations to despair, temptations to lay violent hands on a mans self; temptations to question all that God hath said and that Christ hath suffered: He arises many times from mens sloth, laying and putting off God to the last; all which, with many others, are prevented by a mans seeking and serving of the Lord in the spring and morning of his youth. It is reported of the Harts of

that they teach their young
 men to leap from Bank to Bank,
 from Rock to Rock, from one
 to another (by leaping be-
 fore them) by which means, when
 they are hunted, no beast of prey
 can overtake them; so when per-
 sons exercise themselves in God-
 ness, when they are young, when
 they leap from one measure of
 holiness to another, when they
 begin in the morning of their days;
 that mighty Hunter after
 sinners may pursue them with
 temptations; but he shall
 not overtake them, he shall not
 prevail over them. As you see
 Moses, Joseph, Daniel, and in
 three Children: these knew
 the Lord, and gave up them-
 selves to the Lord in the prime
 and Primrose of their youth,
 and these were all temptation-
 proof; Satan and the World
 pursued them, but could not
 overtake them; when the Devil
 and the World had done their
 worst, the young mens Bowes
 abode

Heb. 11.
 Gen. 36.
 Dan. 3.
 ult.

Gen. 49.
23, 24.

Bernard.

Beza.

Augustin.

Such as
thou art
now, I
was once,
but such
as I am
now, thou
wilt never
be, said

Diogenes,
to a base
fellow that
told him,
he had
once been
a forger of
money.

abode in strength, and their hands
(to resist) were made strong
the hands of the mighty God of
Jacob. *Ego non sum Ego*, said
young Convert, when tempted,
am not the man that I was.

Luther tells of a young Virgin
that used to resist all temptations
with this, *Christiana sum*, I am
Christian. Early Converts may
say, when tempted, as he, Tell
me not Satan what I have been,
but what I am, and will be;
as he in the like case, Whatsoever
was, I am now in Christ, a new
Creature, and that is it which
troubleth thee; or as he, The more
desperate my disease was,
more I admire the Physician. Yet
thou maist yet strain it a little
higher, and say, The greater
sins were, the greater is my honour.
As the Devils which once tormented
Magdalen had, are mentioned in
her glory. When Pyrrhus tem-
ted Fabricius the first day with
an Elephant, so huge and terrible
strous a Beast, as before he had

the next day with money and
 omises of honour; he answered,
 of thy force, I am too wise
 to be thy fraud.

Ah! Young men, young men,
 you would be free from the sad-
 ding and darkeſt temptations; and
 you would be armed againſt all
 temptations, O labour as for life,
 ſo ſoon as good betimes! ſeek and ſerve
 the Lord in the morning of your
 begetting; no way like this for the
 preventing Earthquakes, Heart-
 ſhaking, ſtormy days, and winter
 nights, &c.

9. Motive.

The ninth Motive or Conſiderati-
 on to ſtir up young men to be good
 betimes, to ſeek and ſerve the Lord
 in the ſpring and morning of their
 birth, is, *To conſider the worth and*
ſtability of Souls.

A Soul is a Spiritual immortal
 ſubſtance, it is capable of the
 knowledge of God, it is capable of
 communion with God, of commu-
 nion

Luk. 23.

13.

Mat. 19.

28.

Act. 7. ult.

Phil. 1. 23. nion with God, and of a ble
and happy fruition of God.

Heb. 2. 13.
14, 15, 16.

Isa. 63.
3, 4.

Joh. 14.
1, 2, 3.

Christ left his Fathers house
for the good of Souls; he
assumed mans nature for the sal
vation of mans soul; Christ pra
yed for Souls, he Sweat for So
he wept for Souls, he bled
for Souls, he hung on the Cross
for Souls, he trod the Wine-Press
for his Fathers Wrath for Souls,
he died for Souls, he rose again
from Death for Souls, he ascended
for Souls, he intercedes for Souls,
all the Glorious preparations
he hath been a making in He
these sixteen hundred years, for
Souls.

Ah! Young men, young
do not play the Courtier
with your precious Souls; the Court
doth all things late; he rises
dines late, sups late, goes to
bed late, repents late.

Ah Sirs! the good of
Souls is before all, and above
all other things in the World,

ble regarded and provided for, and
 partly, because it is the best
 and more noble part of man, and
 partly because therein mostly and
 properly is the Image of God
 saluapt, and partly because it is the
 part converted, and partly because
 So shall be the first and most glo-
 rious end.

Oh! Young men, young men,
 they be worse than Infidels, that
 make no provision for their Fami-
 ly, what monsters are they that
 make no provision for their own
 souls, this will be bitterness in the
 end.

Her *Cesar Borgia* being sick to death,
 he said, When I lived, I
 provided for every thing but death;
 now I must die, and am unpro-
 vided to die. This was a Dart at his
 Count, and it will at last be a Dag-
 ger at yours, who feast your bo-
 dies, but starve your souls; who
 make liberal provision for your ig-
 norant part, but no provision for
 your more noble part.

O anima
 Dei insigni-
 ta imagine,
 de sponsa
 fide, donata
 spiritu!
 Bern.

1 Tim. 5. 8.

Jam. 4.

Hos. 7. 2, 3,

13.

3. 2. 101 T

Callennicus
relates this
story.

If they deserve a hanging, will
 feast their Slaves, and starve the
 Wives, that make provision for
 their enemies, but none for the
 friends; how will you escape hang-
 ing in Hell, who make provision
 for every thing, yea, for your ven-
 lusts, but make no provision for
 your immortal Souls? We hate the
Turk, for selling Christians for
 slaves, and what shall we think
 of those who sell themselves, their
 precious Souls, for toys and trifles
 that cannot profit, who practical
 say, what once a profane Noble
 man of *Naples* verbally said, that
 he had two Souls in his Bosom,
 one for God, and another for the
 world, and he would buy it, yet not be his.
 Ah! Young men, young men,
 do not pawn your Souls, do not
 sell your Souls, do not exchange
 away your Soule, do not trifle
 look away your precious Souls,
 they are Jewels, more worth than
 a thousand Worlds, yea, than hea-
 ven and earth, if they are safe,
 is safe, but if they are lost, all

God lost, and Christ lost, and
 society of glorious Angels and
 blessed Saints lost, and Heaven lost,
 that for ever. *Granitensis* tells
 of a Woman that was so affected
 with her Soul's miscarrying, that she be-
 sought God to stop up the passage in-
 to Hell with her soul and body, that
 she might have entrance.

Ah! that all young persons were
 affected with the worth and ex-
 cellency of their souls, and so-
 lemnized with the hazard and dan-
 ger of losing their souls, as that
 they may in the spring and morn-
 ing of their dayes enquire after the
 Lord, and seek him, and serve him
 with all their might, that so their
 precious and immortal souls may
 be safe and happy for ever; but if
 this will not do, then in the last
 place,

To Motive.

Tenthly, Consider, Young
 Men, That God will at last bring
 you to a reckoning; He will at

Eccl. 1. 19.

last bring you to Judgment; Rejoyce, O young man, in thy youth, and let thy heart cheer thee in the dayes of thy youth, and walk in the wayes of thine heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee unto Judgment. In these words you have two things: First, an Ironical confession, he bids him rejoyce, & he yields him what he would have by an Irony, by way of mockery and bitter scoff. Now thou art young, and strong, lively and lusty, and thy bones are full of marrow; thou art resolved to be proud, and scornful, to indulge thy flesh, and to follow thy delights and pleasures; well, take thy course if thou darest; or if thou hast a mind to it, if thy heart be so set upon it, Rejoyce in thy youth, &c. The Second is a commination, or a sad and severe premonition: But know thou, that for all these things, God will bring thee unto judgment; will bring thee to the

Hirom still thought, that that noise was in his ears, *Surgite mortui, & venite ad iudicium,*) Arise you dead, and come to judgment.

these words import two things: First, the unwillingness of youth to come to Judgment; Secondly, the unavoidableness, that youth must come to Judgment; but how soon you shall be brought to Judgment, is only known to God.

St. *Augustine* confesses in one of his Books, that as long as his Conscience was gnawed with the guilt of some youthful lust he was once ensnared with, the very hearing of the day of Judgment, was even a Hell unto him.

all Histories tell us of a young man, who being for some Capital offence condemned to die; grew gray in one nights space; and was therefore pitied, and spared.

Oh! Young men, young men, & what the serious thoughts of this day, may put you upon breaking off the sins of your youth; and the dedicating of yourselves to the Knowledge, and Service of the Lord, in

the spring and flower of your dayes
 Ah! young men, consider the
 rours of your lives, the wicked-
 nels of your hearts, the sinfulness
 of your wayes, and that strict ac-
 count that e're long you must
 brought to, before the Judge of
 the World.

The Heathens themselves had
 some kind of dread and expectation
 of such a day; and therefore when
St. Paul spake of Judgment to come
Felix trembled, though a Heathen.

Act. 24. 25.

The Phy-
 losophers
 had some
 dreams of
 a severe
 day of ac-
 count, as
 appeareth
 by *Plato's*
Georgi,
 and many
 passages in
Tully, &c.

The bringing into Judgment
 a thing which is known by re-
 son, and is clear by the light
 of Nature: Wherefore in *Austrian*
 one of the Nobles dying, who
 had lived fourscore and thirtie
 years, and had spent all his life
 in pleasures and delights, never being
 troubled with any infirmity, and
 this being told to *Frederick*
 Emperour; From hence, saith
 we may conclude, the souls
 mortality; for if there be a

that ruleth this World (as Divines
and Philosophers do teach) and that
is just, no one denieth; sure-
ly there are other places to which
Souls after death do go, and do
receive for their deeds, either re-
ward or punishment, for here we
see that neither rewards are given
to the good, nor punishment to the
evil.

Ah! Young men, knowing there-
fore the Terror of the Lord, and
the terror of this day: Oh! that
you would be perswaded to flee
from the wrath to come; to cast
away the Idols of your Souls, to re-
pent and be converted in the Prim-
rose of your youth, that your sins
may be blotted out, when the times
refreshing shall come from the
presence of the Lord; or else woe,
woe to you that ever you were
born.

I have read a Story of one;
who being risen from the dead, and
being asked in what condition
he was, he made answer; No
man doth believe, no man doth

H 4

be-

*Æ 15
Sylvius.*

*1 Cor. 5. 9,
10, 11.*

Act. 3. 19.

The *Turks* have a tradition, and frantick opinion, - that wicked men shall at the great day carry their sins in Satchels after their Captain *Cain*; but well would it be for them, if this should be all their punishment in that great day.

believe, no man doth believe. And being further asked what he meant by that repetition, he answered No man doth believe how exactly God examineth, how strictly God judgeth, how severely he punisheth. Oh! that the wayes of most young persons did not declare to all the World, that they do not, that they will not believe the dread and terror of that day, that will admit of no Plea, nor place for Apology or Appeal: the highest and last Tribunal can never be appealed from, or repealed.

Now if for all that hath been said, you are resolved to spend the flowre of your dayes, and the prime of your strength, in the service of sin and the world, then know, that no tongue can express, no heart can conceive, the trouble of mind, that terrour of soul, that horror of conscience, that fear and amazement, that weeping and wailing, that crying and roaring, that sighing and groaning

that cursing and banning, that stamping and tearing, that wringing of hands, and gnashing of teeth, that certainly shall attend you, when God shall bring you into Judgment for all your looseness, and lightness, for all your wickedness and wantonness, for all your prophaneness and baseness, for all your neglect of God, your grieving the Comforter, your trampling under foot the blood of a Saviour, for your despising the means, for your prizing Earth above Heaven, and the pleasures of this World above the pleasures that be at Gods right Hand.

Oh! how will you wish in that day, when your sins shall be charged on you, when Justice shall be armed against you, when Conscience shall be gnawing within you, when the World shall be a flaming fire about you, when the Gates of Heaven shall be shut against you, and the flames of Hell ready to take hold of you, when

H 5

Angels

St. Chrysostom speaking of this day, saith, For Christ this day to say, Depart from me, is a thing more terrible than a thousand Hells. Chry. Hom. ad Pop. Anti-orth.

Angels and Saints shall sit in Judgment upon you, and for ever turn their faces from you; when evil spirits shall be terrifying of you, and Jesus Christ for ever disowning you; how will you (I say) wish in that day, that you had never been born, or that you might now be born, or that your Mothers Womb had proved your Tombs? O how will you then wish to be turn'd into a bird, a beast, a stock, a stone, a road, a tree! Oh that our immortal souls were mortal! O that we were nothing! O that we were any thing but what we are!

*John Damascene. &
Anonym.?
de quat.
Notiss.
Impress.
Daven.
Ann 1494.*

I have read a remarkable story of a King that was heavy, sad, and wept; which when his Brother saw, he asked him why he was so pensive? Because (saith he) I have judged others, and now I must be judged my self: And why (saith his Brother) do you take on for this, it will (haply) be a long time ere that day come, besides, that is but a slight m

The King said little to it for the present.

Now it was a custom in that country, when any had committed Treason, there was a Trumpet sounded at his door in the night-time, and he was next day brought out to be executed; now the King commanded a Trumpet to be sounded at his Brothers door in the night-time, who awaking out of his sleep when he heard it, rose, and came quaking, and trembling to the King: How now, said the King? what's the matter you are so affrighted? I am, said he, attached of Treason, and next morning I shall be executed; Why (saith the King to him again,) are you so troubled at that; knowing that you shall be judged by your Brother, and for a matter that your Conscience tells you, you are clear of? How much more therefore may I be afraid, seeing that God shall judge me, and not in a matter that my Conscience frees me of,

of, but of that whereof I am guilty? and besides this, if the worst come, it is but a temporary death you shall die; but I am liable to death eternal, both of the body and soul. I will leave the Application to those young persons that pass this day afar off, and whom no arguments will move to be good sometimes, and to acquaint themselves with the Lord in the morning of their youth.

But now to those young men and women, who begin to feel the Lord, and love the Lord in the Primrose of their dayes, the day of Judgment will be to them *(melodia in aure, jubilum in corde)* like Musick in the ear, and a jubilee in the heart; this day will be to them, a day of Refreshing, a day of Redemption, a day of Vindication, a day of Coronation, a day of Consolation, a day of Salvation; it will be to them a Marriage day, a Harvest day, a Pay-day: Now the Lord will pay them for all the prayers they have

Ag. 3. 19.

20, 21, 22.

Mic. 7. 7, 8.

9, 10, 11.

Rev. 19. 6.

8, 9, 10.

Mat. 25.

10. 41.

have made, for all the Sermons they have heard, for all the tears they have shed : in this great day Christ will remember all the individual Offices of Love and Friendship, shewed to any of his ; now he will mention many things for their honour and comfort, that they never minded ; now the least and lowest acts of Love and pity towards his, shall be interpreted as a special kindness shewed to himself. Now the Crown shall be set upon their heads, and the Royal Robe put upon their backs ; now all the World shall see that they have not served the Lord for nought : Now Christ will pass over all their weaknesses, and make honourable mention of all the Services they have performed, of all the mercies they have improved, and of all the great things that for his Name and Glory they have suffered.

2 Tim. 4. 8.
Mal. 3, 17.
18.

CHAP. V.

Quest. **B**Ut here an apt question may be moved.

Whether at this great day, the sins of the Saints shall be brought into the judgment of discussion and discovery or no? whether the Lord will in this day publicly manifest, proclaim, and make mention of the sins of his people, or no?

I humbly judge according to my present light, that he will not; and my reasons for it are these, viz.

The first is drawn from Christ's judicial proceedings in the last day, set down largely and clearly in the 25 of *Matthew*, where he enumerateth only the good works they had done, but takes no notice of the spots and blots, of the stains and blemishes, of the infirmities and enormities, of the weaknesses and wickednesses of his people. My

*Deut. 32.
4, 5, 6.*

Second Reason is taken from Christ's vehement protestation

that they shall not come into Judgment: John 5. 24. *Verily, Verily,* I say unto you, he that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Those words, shall not come into condemnation, are not rightly translated, the Original is *eis xelov*, shall not come into Judgment, not into damnation, as you read it in all your English Books: I will not say, what should put men upon this exposition, rather than a true translation of the Original word. Further, it is very observable, that no Evangelist useth this double asseveration but St. John, and he never useth it, but in matters of great weight and importance, and to shew the earnestness of his Spirit, and to stir us up to better attention, and to put the thing asserted out of all question, and beyond all contradiction; as when we would put a thing for ever out of all question, we do it by a double

Vide A-
quin. 87.
Suppl. Est.
in l. 4.
Sen. dist.
47.

Joh. 1. 51.
ch. 3. 3, 11.
ch. 6. 26,
32, 47, 53.
etc.

double asseveration, Verily, verily so, &c.

Thirdly, Because his not bringing their sins into Judgment, doth more and best agree with many precious and glorious expressions that we find scattered (as so many shining, sparkling Pearls) up and down in Scripture; as

Isa. 43. 25.

First, With those of Gods blotting out the sins of his people. *I, even I am he, that blotteth out thy transgressions, for my own sake, and will not remember thy sins. I have blotted out, as a thick cloud thy transgressions, and as a cloud thy sins.*

Isa. 44. 22.

Who is this that blots out transgressions? he that hath the Keyes of Heaven and Hell at his girdle, that opens and no man shuts, that shuts and no man opens, he that hath the power of life and death, of condemning and absolving, of killing and making alive, he it is that blotteth out transgressions: as an Under Officer should blot out an Indictment, that perhaps might

to a man no good, a man might for all that be at last cast by the Judge: but when the Judge or King shall set out the Indictment with their own hand, then the Indictment cannot return: now this is every Believers case and happiness.

Secondly, To those glorious expressions of Gods not remembering of their sins any more: *Isa. 43. 25.* And I will not remember thy sins: And they shall teach no more every man his Neighbour, and every man his Brother, saying, Know ye the Lord, for they shall all know me, from the least of them, to the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. So the Apostle, For I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more.

Jer. 31. 34.

Heb. 8. 12.

And again, the same Apostle saith, This is the Covenant that I will make with them; After those dayes,

Heb. 10. 17
That
which i-
cero said
flattering-
ly of Caesar,
is truly af-
firmed of
God;
*Nihil obli-
visci solet
preter in-
jurias*, he
forgetteth
nothing
but the
wrongs
that daily
are done
him by his.

dayes, saith the Lord; I will
my Laws into their heart, and in their
minds will I write them, and their
sins and iniquities will I remember
no more.

The meaning is, their iniquities
shall be quite forgotten; I will
never mention them more, I will
never take notice of them more,
they shall never hear more of them
from me: though God hath an in-
memory to remember the sins of
the wicked, yet he hath no memo-
ry to remember the sins of the
righteous.

21. 8. 11
Mic. 7. 19.

Thirdly, His not bringing the
Sins into Judgment, doth more
and best agree with those blessed
expressions, of his casting the
Sins into the depth of the Sea
and of his casting them behind
his back. He will turn again,
will have compassion upon us; he will
subdue our iniquities; and they
will cast all their Sins into the
depths of the Sea. Where Sins
once Pardoned, the Remission
standeth

ends never to be repealed ; pardoned sin shall never come in account against the pardoned man before God any more, for so much doth this borrowed speech import : If a thing were cast into a River, it might be brought again ; or if it were cast upon the Sea, it might be discerned and taken up again ; but when it is cast into the depths, the bottom of the Sea, it can never be buoyed again.

By the Metaphor in the Text, the Lord would have us to know, that sins pardoned shall rise no more, they shall never be seen more, they shall never come on to the account more ; he will so drown their sins, that they shall never come up before him the second time.

And so much that other Scripture imports ; Behold, for Peace I had great bitterness ; But I have in love to my Soul delivered it from the Pit of Corruption ;

Isa. 38. 17.

for

Psal. 51. 3.

for thou hast cast all my sins behind thy back: these last words are borrowed speech, taken from the manner of men, who are wont to cast behind their backs such things as they have no mind to see, regard or remember. A gracious soul hath alwayes his sins before his face (*I acknowledge my transgressions, and my sin is ever before me;*) and therefore no wonder if the Lord cast them behind his back. The Father soon forgets, and cast behind his back those faults that the Child remembers, and hath alwayes in his eyes; so doth the Father and Spirits.

Jer. 33. 8.

Fourthly, *His not bringing the sins into Judgment*, doth best agree with that sweet and choice expression of Gods pardoning the sins of his people.

And I will cleanse them from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. So in Micah

Is it a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? (as though he would not wink at it,) he retaineth his anger for ever, because he lighteth in Mercy. The Hebrew word, (Nase from Nasa) that is here rendered pardoned, signifies taking away; when God pardons sin, he takes it shiere away, as if it should be sought for, yet could not be found, as the Prophet speaks; In those dayes, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the iniquity of Judah, and they shall not be found; for I will pardon them, saith the Lord, I will reserve; and these words, and passeth by, in the (aforecited) sentence of Micah, and the 18. v. according to the Hebrew (Vegnober) is and passeth over; God passeth by the transgression of his heritage; that is, he takes no notice of it, as a man in a deep muse, or as one that hath haste of business; seeth not

Mic. 7.18.

Jer. 50.20.

נָסָה

Gnabar, he
passed
over.

not things before him; his mind being busied about other matters, he neglects all to mind his business.

As David, when he saw in *Mephibosheth* the feature of his friend *Jonathan*, took no notice of his lameness, or any other defect, or deformity: So God beholding in his people, the glorious Image of his Son, winks at all their faults and deformities, which made *Luther* say, *Do what thou wilt, since thou hast pardoned my sin; and what is it to pardon sin, but not to mention sin?*

Fifthly, His not bringing the sins into the Judgment of Disclosure and Discovery, doth best agree to those expressions of forgiving and covering; Blessed is he whose transgression is forgiven, whose sin is covered. In the Original it is the plural, *Blessednesses*; for here a plurality of Blessings, a chain of Pearls.

The like expression you have in the 85 Psalm, and the second verse.

Thou hast forgiven the iniquity of
 thy people; thou hast covered all
 their Sin; Selah. For the under-
 standing of these Scriptures a-
 gain, take notice, that to Cover,
 is a Metaphorical expression; Co-
 vering is such an action which is
 not to be disclosed; to be co-
 vered, it is to be so hid and closed,
 that it is not to appear. Some take the
 metaphor from filthy, loathsome
 objects, which are covered from
 eyes, as dead Carcasses are bu-
 ried under the ground; some from
 garments that are put upon us
 to cover our nakedness; others
 from the Egyptians that were
 drowned in the Red Sea, and so
 covered with water; others from a
 deep Gulph in the earth that is filled
 and covered with earth, inje-
 cted into it; and others make it in
 the last place, an allusive expression
 to the Mercy-seat, over which was
 a covering.
 Now all these Metaphors in the
 text, tend to shew this, that the
 Lord will not look, he will not
 see

*Sic velan-
 tur, ut in
 judicio non
 revelentur.*

see, he will not take notice of the
 he hath pardoned, to call them
 more to a judicial account.

As when a Prince reads over
 ny treasons, and rebellions,
 meets with such and such which
 hath pardoned, he reads on, he passeth
 by, he taketh no notice
 them, the pardoned person shall
 ver hear more of them, he will
 ver call him to account for those
 more: So here, &c. When
 sar was painted, he put his finger
 upon his scar, his wart. God putteth
 his fingers upon all his peoples
 and warts, upon all their weakness
 and infirmities, that nothing can be
 seen but what is fair and lovely.
Thou art all fair, my Love, and there is no spot in thee, Cant. 4. 7.

Sixthly, It best agrees to the
 expression of not imputing of
 Psal. 32. 2. *Blessed is the man to whom the Lord
 imputeth not iniquity, and in whose
 spirit there is no guile.* So the
 Apostle in that Rom. 4. 6, 7, 8. No

to impute iniquity, is not to
charge Iniquity, not to set Iniquity
on his score who is blessed and
pardoned, &c.

Seventhly and lastly, It best a-
grees with that expression that you
have in the 103. *Psal.* and the 11,
and 12. *Verses*; *For as the Heaven*
is high above the Earth, so great is
thy mercy towards them that fear
thee: *As far as the East is from the*
West, so far hath he removed our
iniquities from us. What a vast
distance is there betwixt the *East*
and West! of all visible latitudes,
this is the greatest: And thus much
for the third Argument. The

Fourth Argument, that prevaileth
with me to judge that Jesus Christ
will not bring the sins of the Saints
to the judgment of discussion and
recovery in the great day, is, Be-
cause it seems unsuitable to three
considerable things, for Jesus Christ
do proclaim the infirmities and mis-
erables of his people to all the

First, It seems to be unsuitable to the glory and solemnity of the day, which to the Saints will be a day of refreshing, a day of resurrection, a day of redemption, a day of coronation, as hath been already proved; now how suitable to the great day of Solemnity, the Promulgation of the Saints' sins will be, leave the Reader to judge.

Secondly, It seems unsuitable to all those near and dear Relations that *Jesus Christ* stands in towards his; he stands in the relation of *Father, a Brother, a Head, a Husband, a Friend, an Advocate*: Now are not all these by the Law of Relation, bound rather to hide and keep secret (at least, from the world) the weakneses and infirmities of their near and dear relations and is not Christ? is not Christ more, by how much he is more a *Father, a Brother, a Head, a Husband, &c.* in a spiritual way, than any others can be in a natural way &c.

Isa. 9. 6.

Heb. 2. 11,
12.

Eph. 1. 21,
22.

Rev. 19. 7.

Joh. 15. 1.

Joh. 2. 1, 2.

Thirdly, It seems very unsuitable to what the Lord Jesus requires of his in this World; the Lord requires that his people should have a Mantle of love, of wisdom, of silence, and secrecy over one another's weaknesses and infirmities.

Hatred stirreth up strifes, but Love covereth all sins; Love's Mantle is very large; Love will find a wound, a Plaister to clap upon every sore. *Flavius Vespasianus*, (the Emperour) was very ready to confess his friends Vices, and as ready to reveal their Vertues: So is Divine Love in the Hearts of the Saints; *If thy Brother offend thee, and tell him his fault between thee and thee alone; If he shall hear thee, thou hast gained thy Brother.* The Pills of Reprehension are to be gilded, and sugared over with much gentleness and softness, so they are to be given in secret; and him between him and thee alone. Tale-bearers and Tale-hearers are alike abominable.

Pro. 10. 12
1 Pet. 4. 8.

Mat. 18.
15.

Heaven is too hot and too hot a place for them, *Psal* 15. 3. No will Jesus Christ have us carry thus towards offending Christians and will he himself act otherwise. Nay, is it an evil in us to lay open the weakneses and infirmities of the Saints to the World? and will it be an excellency, a glory, vertue in Christ to do it in the great day, &c.

Prov. 19.
11.

*Non amo
quonquam
nisi offen-
dam, said a
Heathen.*

A fifth Argument is this, Is it the glory of a man to pass over a Transgression: The discretion of man deferreth his anger, and it is his glory to pass over a Transgression, or to pass by it, as we do by persons or things we know not or would take no notice of. Now is it the glory of a man to pass over a Transgression, and will it not much more be the glory of Christ to pass over the transgressions of his people in that great day? the greater the treasons and rebellions are that a Prince pass over, and takes no notice of, the more is the Honour and Glory

he bareth those that are afflict-
ed by it, and a flattering mouth work-
eth ruine, Prov. 26. ult. A flattering
mouth ruines name, fame, estate,
body, soul, life.

Valerian the Roman Emperour
used to say, (*Non acerba, sed blan-*
da) not bitter, but flattering words
do all the mischief.

When Alexander the Great was
besieging an Indian City, which would
not yield, he said to his Parasites,
say that I am Jupiter's Son,
and this wound cries, that I am but
a Man.

Now shall good men detest them
and abhor them, as they are the
pest of Pests, the Plague of Plagues;
will you own them, will you
take pleasure in them, to your
reproach here and hereafter? the Lord
said, O say to all Flatterers as
he said to his Idols; Get you hence,
what have I more to do with
you? say, once more consider, that
not

The He-
brew word

דָּבָהּ

Dabba,
signifies
such a vio-
lent force-
ing of one,
as he can-
not stand.
It signifies
to throw
down, to
drive on
forwards,
till a man
fall into
destruction.

Hol. 14. 8,

not only the good, but the bad;
not only the best, but (some of)
the worst of men have manifested
their detestation of Flatterers
and Flattery.

Leo the Emperour used to say
(*Occulti inimici pessimi*,) a close en-
emy is far worse than an open. When
a Court Parasite praised *Sigismund*
the Emperour above measure, the
Emperour gave him a sound box
on the Ear.

When *Aristobolus* the Histori-
an presented to *Alexander* the Great
a Book that he had written of his
glorious Acts, wherein he had
gloriously made him greater than
he was; *Alexander* (after he
read the Book) threw it into the
River *Hydaspes*, and said to the
Author, It were a good deed
to throw thee after it.

When the Flatterers flattered
Antigonus, he cryed out, (*Mentis
tutus, mentiris in gutture, ha-
bitus non latent in me*;) Thou
liest in thy throat, these

that thou speakest of, I have
in me; but I am like a Leopard,
that hath ten black spots to one
white.

Augustus Caesar, and *Tiberius Ca-*
sars were deadly enemies to flat-
terers, insomuch that they would
not be called Lords by their own
children.

A good Symbol is attributed to
Helonianus Gallus, viz. (*Nemo*
amicus idem & adulator;) No flat-
terer can be a true friend.

Aristippus (the Philosopher) see-
ing *Diogenes* washing of Herbs for
Dinner, said, If *Diogenes* knew
how to make use of Kings, he need
not live upon raw Herbs, as he doth;
to which *Diogenes* replied, That if
Aristippus could content himself
with Herbs, he need not to turn
King, or to flatter King *Dyonisi-*
us for a meal's meat.

Ah! Young men, young men,
God, shall good men, shall
men detest and declare against
flatterers and Flattery, and will
not

not: you turn a deaf ear to them, yea, fly from them as from a Serpent, and ſhun them, as you would ſhun Hell it ſelf? If you do not, the very Heathens now cited, will riſe in judgment againſt you.

Flatterers are the very weapon of Sinners. The Flatterers told *Cæſar*, that his Freckles in his face were like the Stars in the Firmament; they bought and ſold *Propercius* the Emperour at pleaſure. And *Auguſtus* complained when *Varrus* was dead, that he had none now left, that would ſpeak plainly and faithfully with him.

So men may gain by Flattery: they will be like *Harpalus*, who ſaid, (*Quod Regi placet, mihi placet*,) that which pleaſeth the King pleaſeth me, when *Aſtyages* let his own Son before him, to feed him.

Obut let every young man (into whole hands this Treason ſhall fall,) *Quod Deo placet, mihi*

That which pleaseth God please me.

I have been the longer upon this of love to young mens Souls, so are so apt to be insnared in the Flatterers Net ; if ever you should be good in good earnest, you must abhor Flatterers, as the ill-born of the Devil, and as such are most pernicious to mens happiness, both here and here-

Whilst an
Ass is
stroaked
under the
belly, you
may lay
on his
back what
burthen
you please.

It is reported of one *Orumazee*, that he had an enchanted Egg, in which (as he boasted himself) he had enclosed all the happiness of the World ; but being broken, nothing was found in it but wind. *Flatterers* are the greatest Cheaters, the greatest Deceivers in the World.

They say of the *Crocodile*, that when he hath killed a man, he will creep over him, as if he were sorrowful, and did repent for what he had done : The Application is

IV Direction.

Fourthly, If you would be good by times, if you would seek and serve the Lord in the spring and morning of your dayes, then take heed of engagements to the things of the World.

The Young man in the Gospel took many a step toward Heaven. All these things have I kept from youth up, what lack I yet? Christ makes a very fair offer to him in the next words; Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven, and come and follow me; thou shalt have Heaven for Earth, Sea for a Drop, a Treasure for a Mite, a Crown for a Crumb. I, being the young mans affections were strongly engaged to the things of the world: and therefore he turns his back upon Christ, and goes away sorrowful, because he had great possessions. Oh! the madness and folly of this young man.

Mat. 19.
16, 24.

Mundi a
mundo res
multas sunt
miseri, ha-
bendo mi-
seriores,
Aug in
Psal. 26.

man, who to enjoy a little temporal felicity, had bid an everlasting farewell to Christ and Glory; in that of *Gen. 13. 2.* it is said that *Abraham* was very rich in Cattel, in Silver, and in Gold; the Hebrew word (*Cabeth*) that is here rendred *Rich*, signifies heavy, it signifies a burthen, to show that riches are a heavy burthen; and an hinderance many times to Heaven and Happiness; and this young man in the Gospel found it so to his eternal undoing. Though the Load-stone cannot draw the Iron when the Diamond is in presence, yet earthly possessions did draw this young mans Soul away, when Christ the Pearl of price was present; the World is a silken Net, and this young man found it so; the World like golden Fetters, and this young man found it so; the World like sweet poyson, and this young man found it so; for he had drunk so large a draught of it that there was no room in his

They are
dulle vene-
rum, a
sweet
poyson.
Etern.

soul for Christ or Heaven, for Grace or Glory. Some say, that when the Serpent *Scytale* cannot overtake the flying Passengers, she doth with her beautiful colours, so astonish and amaze them, that they have no power to pass away till she have stung them : such a Serpent the world proved to the young man in the Gospel, it did so affect him and take him, so amaze him and amuse him, that he could not stir till it stung him to death.

When the Moon is fullest, it is furthest from the Sun, so the more men have of the World, the further (commonly) they are from God; and this the young man in the Gospel made good.

Many have ventured life and limb, and many a better thing, to gain the things of this world, and yet after all, they have got nothing at all. *Achans* Golden Wedge, proved a Wedge to cleave him; and his Garment a Garment to shroud him.

The whole world is circular,

he

Money
were
thrown to
the Dogs,
they
would not
smell at it;
the greater
is their
folly and
madness,
that will
go to Hell
Gates for
it.

Heart of a man is triangular, and we know a circle cannot fill a triangle; yea, if it be not filled with the three Persons in Trinity, it will be filled with the World, the Flesh, and the Devil. The World may be resembled to the Fruit that undid us all, which was fair to the sight, smooth in handling, sweet in taste, but deadly in effect and operation.

Ah! Young Men, Young Men, have none of you found it so?

The World in all its bravery, is no better than the Cities which *Salomon* gave to *Hiram*, which he called *Cabul*, that is to say, *displeased* — or dirty; the World will afford nothing but trivial Flowers, surrounded with many Briers: O vanity, the uncertainty, the imperfection of all things below! A man should weigh his pay and pains together, his miseries and pleasures together, his joys and his sorrows together, his met-

+ King
13.

cies, and his crosses together, good dayes, and his bad dayes together, will he not conclude, *Vanity of vanities, all is vanity?*

In my other Treatises, you may read more of the vanity, insufficiency, impotency, mutability, uncertainty, and inconstancy of the World, and to them I refer you.

It was a wise and Christian Speech of Charles the Fifth, to the Duke of Venice, who when he had shewed him the glory of his Princely Palace, and earthly Paradise, instead of admiring it, or praising him for it, only returned him this grave and serious memento (*Hæc sunt quæ faciunt immemori,*) These are the things which make us unwilling to dye; it was a good saying of one to a great Lord (upon his shewing him his stately House, and pleasant Gardens;) Sir, you had need measure of Heaven, or else when you dye, you will be a very great loser.

Ah! Young men, Young men 'tis only Heaven that is above winds, storms, and tempests; hath God cast man out of Paradise.

for him to think to find out another paradise in this World; the main reason, why many young men dote upon the world, is, because they are not acquainted with a greater Glory: Men eat Acorns, till they were acquainted with the taste of Wheat. The Woman had the Moon under her feet, when she was cloathed with the Sun, and had a Crown of twelve Stars upon her head.

Rev. 12.

Ah! Young men; were you but Cloathed with the Sun of Righteousness, and had you a Crown set upon your heads, by the hand of Faith, you would have all the things of this world which are as low, bespotted, and mutable as the Moon, under your feet; well young men, as ever you would be good betimes, sit loose from the things of this world, be no longer worshippers of this golden Calf, and never let the world, that should be but your servant, become your Lord; Oh! let not the Devil and the world,

Heb. 11.

24, 25, 2

27, 35.

ch. 10. 31

have more service for an ounce of Gold, than Christ shall have for the Kingdom of Heaven!

Mat. 6. 14. *God and Mammon.* The two Powers shall sooner meet, than the love of Christ, and the love of the world.

V. Direction.

Fifthly, *If you would be good betimes, if you would know, seek, and serve the Lord in the spring and morning of your youth, then take heed betimes of carnal Reason, take heed of consulting with flesh and blood.*

Gal. 1. 15, 16.

Cicero a Heathen, could say, that man would not be so wicked, and do so wickedly, were it not for his reason.

Many a hopeful young man hath been undone temporally, and undone eternally, by hearkening to those evil Counsellors.

Carnal Reason is an enemy, yea, an utter enemy; nay, it is not only an utter enemy, but it is enmity, yea, enmities, Rom. 8. 7. An enemy may be reconciled, but enmity can never.

never be reconciled. Carnal Reason is not only averse, but it is utterly averse to all goodness; it builds strong holds and syllogisms against the most glorious Gospel Truths, and accounts the precious things of Christ as a strange thing; carnal reason will make God and Gospel do homage to it; when carnal Reason is in the Throne, Christ and his truths must all bow, or be judged before its Bar.

Ah! Young men, young men, as ever you would be good betimes, stop your ears against all carnal Reasonings within you; carnal Reason judges the choicest things of the Gospel to be meer foolishness, it is purblind, and cannot see how to make a right judgment of Christ, his Word, his wayes, and yet will controll all.

1 Cor. 1. 2

If you are resolved to be still Scholars to this Master, then you must resolve to be unhappy here, and miserable hereafter. But,

K 5

It

Gen. 39. 7.
8, 9, 10,
11, &c.
Heb. 11.
24, 25, 26.
Dan. 1.

It is safer and better for you to imitate those young men, who in the morning of their dayes have graciously, wisely, and resolutely withstood those evil Countellers, Carnal Reason, Flesh and Blood, *Joseph*, and *Moses*, *Daniel*, *Shadrack*, *Mesback*, *Abednego*, all these in the Primrose of their youth, were good at turning the deaf ear to carnal Counsel, and carnal Countellers.

Cassianus reports of a young man that had given himself up to a Christian life, and his Parents misliking that way, they wrote letters to him to perswade him from it, and when he knew that there were letters come from them, he would not open them, but threw them into the fire: this example is worth following.

Another famous Example you have in the story of King *Edward* the sixth; when *Cranmer* and *Ridley* came to him, and were very earnest to have him give way to his Sister, the Lady *Mary* to have

have Mafs ; he stood out, and pleaded the case with them, that it was a sin against God, and provoking to the eyes of his Glory, &c. but they still continued to use many Carnal Arguments to perswade the King (who was but a Child, about fifteen years of age) but he withstood them a great while ; but at length, when he saw that he could not prevail (with all his pleading) against those grave men, but that they still continued their suit, he burst out in bitter weeping and sobbing, desiring them to desist ; the Motioners seeing his zeal and constancy, wept as fast as he, and being overcome, they went away, and told one, that the King had more Divinity in his little finger, than they had in all their bodies.

Ah ! young men, it will be your safety, and your glory, to write after this Princely Copy, when you are surrounded with carnal Reason and carnal Counsellors, &c.

VI. Direction.

Sixthly and Lastly, If you would be good betimes, then take heed comparing your selves with those that are worse than your selves.

John 9.39,
40.

Young men are very apt to compare themselves with those that are worse than themselves, and this proves a snare unto them, yea, oftentimes their bane, their ruine. As it did the young Pharisee in the Gospel, who pleaded his negative Righteousness; he was not as other men are, Extortioners, Unjust, Adulterers, and stood on his comparative Goodness, nor as this Publican; he stands not only upon his Comparisons, but upon his Disparisons, being blind at home, and too quicksighted abroad, he contemneth, and condemneth the poor Publican who was better than himself, making good that saying of Solomon. The nature of man (saith he) is very apt (*Ut mur per specillum magis quam per speculum*) to use Spectacles to be

like 18.

1, 12, 13,

ales, one

the se-

en Sages,

ing ask-

d what

s the

best

ing in

e world

o: an-

ted, to

o-

mens

and

of

wn.

hold other mens faults, rather than
Looking glasses to behold our own;
such Pharisees do justly incur the
centure which that sower Philoso-
pher pass'd upon Gramarians, *That*
they were better acquainted with
the evils of Ulysses, than with their
own.

Diogenes
and Laer-
tian. lib.6.

Ah! Young men, young men,
you know he that drinks poyson,
though he drinks not so much as
another, and he that commits Trea-
son, though not so great, so high
Treason as another, shall yet as cer-
tainly be poysoned, and hanged, as
he that hath drunk a greater quanti-
ty of poyson, and committed high-
er acts of Treason.

Sirs, do not delude and be-
fool your own Souls, if you are
not as wicked as others, you shall
not be as much tormented as
others, but yet you shall be as cer-
tainly damned as others, you shall
as certainly go to Hell as others,
you shall as sure be shut out for
ever from God, Christ, Saints,
Angels, and all the Treasures,
Plea.

Mat. 11.
22, 23, 24,
25.
As in Hea-
ven one is
more Glo-
rious than
another, so
in Hell
one shall
be more
miserable
than ano-
ther. *Aug.*

pleasures and glories of Heaven, as others, except it be prevented by timely Repentance on your side, and pardoning mercy on Gods.

Wilt thou count it madnes, O young man! in him that is sick, to reason thus; I am not so sick as such and such, and therefore I will not send to the Physician? and in the wounded man to say, I am not so desperately wounded as such and such, and therefore I will not send to the Chirurgeon? and in the Traytor to say, I am not guilty of so many foul and hainous treasons as such and such, and therefore I will not look after a Pardon? and in the necessitous man to say, I am not so hard put to it as such and such, and therefore I will not welcome a hand of Charity? and wilt not thou count it the greatest madnes in the world, for thee to put off thy Repentance, and thy returning to the Lord in the spring and morning of thy youth, because that thou art not as sinful,

as wicked as such and such? If to have a softer bed, and milder punishment in Hell than others, will satisfie thee, then go on; but if thou art afraid of the worm that never dyes, and of the fire that never goes out; but like that stone in *Arcadia*, which being once kindled could not be quenched; O then begin to be good betimes; O seek and serve the Lord in the Spring and Morning of your days.

To think often of Hell, is the way to be preserved from falling into Hell. Ah! young men, young men, that you would often consider the bitterness of the Damned Torments, and of the pitifullness of their Torments, and of the diversity of their Torments, and of the easelessness of their Torments, and of the remedilessness of their Torments, (*Momentaneum est quod delectat, Aeternum quod cruciat.*) The Sinners delight here is momentary, that which torments hereafter is perpetual; when as Sinners

Chrysost.
Hom. 44.
in Mat.

Sinner is in Hell, dost thou think young man ! that another Christ shall be found to die for him, that the same Christ will be Crucified again for him, or that another Gospel should be preached to him Surely no.

Ah ! Why then wilt thou sometimes return and seek out after the things that belong to thy everlasting peace ? I have read of Pope Clement the Fifth, that when his young Nephew of his dyed, he sent his Chaplain to a Necromancer to know of him how it fared with him in the other world ; the Conjurer shewed him to the Chaplain lying in a fiery bed in Hell, where when the Pope understood, he never joyed more, &c.

Ah Young Man, that these occasional hints of Hell, may be a means to preserve thee from lying in those everlasting flames.

Bellarmino tells us of a certain Advocate of the Court of Rome

Fac. Rev.
Hist. Pont.
Rom. 119.

that being at the point of Death, was stirred up by them that stood by to repent, and call upon God for Mercy ; he with a constant countenance, and without sign of fear, turned his speech to God and said, *Lord, I have a desire to speak unto thee, not for my self, but for my Wife and Children, for I am hastening to Hell, neither is there any thing that thou shouldest do for me.* And as he spake, saith Bellarmine, (who was present and heard it) as if he had spoken of a Journey to some Village or Town, and was no more frightened.

Sir Francis Bacon also in his History of Henry the seventh, relates, how it was a common by word of the Lord Cordes, *That he would be content to lye seven years in Hell, if he might win Calis from the English.* But if thou, Oh young man, art given up to such desperate Atheism, and carnal Apprehensions of Hell, I am afraid God will condemn thee one day by Fire and Brimstone ; but I would willingly hope

*Bellarmino de
Arte mori-
endi, l. 1. 2.
c. 10.*

hope better things of all those you
persons into whose hands this Tri-
tise shall fall. And thus you see
things must be declined and avoided
if ever you would be good betimes
if ever you would seek and serve
Lord in the Spring and Morning
your dayes.

CHAP. VII.

BUt in the second place, as things must be declined, so things must be carefully and gently practised, if ever you would be good betimes. I shall instance in those that are most considered and weighty: As,

First, If ever you would be good betimes, &c. then you must labour to be acquainted with four things betimes.

I. Duty.

First, You must labour to acquaint your selves with the Scriptures; betimes, you must study the Word betimes; David studied the Word

in the morning of his dayes, in the
Primrose of his youth, and this
made him wiser than his enemies,
yea, than his teachers; this made
him as much excel the Ancients, as
the Sun excells the Moon, or as the
Moon excells the twinkling Stars.
Timothy was good berimes, and no
wonder; for in the Primrose of
his dayes, he was acquainted
with the Scripture, he was inu-
ed to the Word from his child-
hood, yea, from his Infancy;
as the Word properly signifies;
see in that 119 Psalm the 9 verse,
Wherewithall shall a young man
excuse his wayes? by taking heed
according to thy Word. There is no
way to a holy heart, and a clean
life, but by acquainting of your
selves with the Word berimes.
One hath long since observed,
that God hath bowed down the
Scriptures to the capacity even
of Babes and Sucklings; that
excuse may be taken away,
and that Young Men may
be encouraged to study the

Psal. 119.
97, 98, 99,
100, 101,
102, 103.

2 Tim. 3.
15.

ἀπὸ βρέφους
from a
suckling.

Aug.

Scrip.

Hier. Epist.
Adoro ple-
nitudinem
Scriptura-
rum. Tert.

Scripture betimes. Ah! You men, no Histories are comparable to the Histories of the Scriptures.
 1. For Antiquity. 2. Rarity. 3. Variety. 4. Brevity. 5. Perspicuity. 6. Harmony. 7. Verity. All other Books cannot equal Gods, either in Age, or Authority, in Dignity, or Excellency, in Sufficiency or Glory.

Moses is found more ancient and more honourable than all those whom the *Grecians* make most ancient and honourable, as *Homer*, *Hesiod*, and *Jupiter* himself, whom the *Greeks* have seated in the top of their Divinity.

Gregory
 calls the
 Scripture
 (*Cor &*
animam
Dei) the
 heart and
 soul of
 God.

The whole Scripture is but one entire Love-letter, dispatch from the Lord Christ to his Beloved Spouse, and who then but would still be a reading in this Love-letter? Like *Cecilia* a Roman Maiden of Noble Parentage, who carried alwayes about her the new Testament, that she might still be

reading in Christs Love Letter,
behold the sweet workings of
Love, and heart, toward his
and precious ones.

Another found so much sweetness
in the Word, in Christs Love Let-
ter, that made him say, he would
live in Paradise if he might,
without the Word, (*At cum verbo*
in inferno facile est vivere,)
with the Word he could live in
it self.

The Word is like the stone Ga-
laadites, that hath drops of Gold
in it self, enriching of the believing
heart. This the Marryrs found,
which made them willing to give a
load of hay, for a few leaves of the
Word in English.

Augustine professeth, that the
Holy Scriptures were his whole
light.

And St. Hierom tells (us) of one
Cyprianus, who by long and assidu-
ous Meditation on the Holy Scrip-
tures had made his breast the Li-
bary of Jesus Christ.

*Hier. Epist.
ad Hesiod.
in Epitaph.
Nepotiani.*

And

and *Rabbi Chii*, in the *Jernsalem Talmud* saith, That in his account all the world is not of equal value with one word out of the Law. That which a Papiſt reports lyingly of their Sacrament of the Mats, viz, that there are as many mysteries in it, as there be drops in the Sea, dust on the Earth, Angels in Heaven, Stars in the Sky, Atoms in the Sun-beams, or Sands on the Sea-shore, &c. may be truly asserted of the Holy Scriptures.

Oh the Mysteries, the Excellencies, the Glories, that are in the Word! Ah! no Book to this Book, none so useful, none so needful, none so delightful, none so necessary to make you happy, and to keep you happy, as this. It is said of *Cesar*, (*Major fuit cura Cesaris libellorum quam purpura*.) That he had greater care of his Books than of his Royal Robes; when swimming thorow the waters to escape his enemies, he carried his Books in his hand above

waters, but lost his Robes; how
that are *Cæsars* Books to Gods
books?

Ah! Young men, young men,
the Word of the Lord is a Light
to guide you; a Countellour to
counsel you, a Comforter to com-
fort you, a Staff to support you,
a Sword to defend you, and a
Physician to cure you; the Word
is a Mine, to enrich you, a Robe to
cloath you, and a Crown to Crown
you, it is Bread to strengthen you,
and Wine to chear you, and a Ho-
nour to feast you, and Musick
to delight you, and a Paradise to
entertain you.

Psal. 119

Oh! therefore before all, and
ye all, search the Scripture,
by the Scripture, dwell on the
Scripture, delight in the Scrip-
ture, treasure up the Scripture;
Wisdom, to Scripture Wil-
dom; no Knowledge, to Scrip-
ture Knowledge; no Experience,
to Scripture Experience; no Com-
fort, to Scripture Comforts; no
De-

The Jew-
ish Rab-
bins were
wont to
say, that
upon eve-
ry letter
of the
Law, there
hangs
Mountains
of profita-
ble matter

Delights to Scripture delights, no convictions to Scripture convictions, nor no conversion to Scripture conversion.

*Tolle &
Lege.*

Rom. 13.
13, 14.

*Lib. 8. Con-
fess. c. 11.
Possidon. de
vita Aug.*

St. *Augustine* hearing a voice from Heaven, that bad him *Take and Read*; thereupon turning open the New Testament, he fell upon that place, *Let us walk honestly as in the day, not in Rioting and Drunkenness, not in Chambering and Wantonness, not in strife and envying. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof.* This Scripture to fall into his heart, as that it proved the means of his conversion, as himself reports. This St. *Augustine*, when he was once preaching, his memory failing of him, contrary to his purpose, he fell upon reproving the *Manicheans*, and by a Scripture two, not before thought of, to confute their Heresies, he converted *Petrus* a *Manichean*, as he after acknowledged to *Augustine*, blessing God for that Sermon.

It is reported of one *Adrianus*, who seeing the Martyrs suffer such grievous things in the Cause of God, he asked, What was that which caused them to suffer such things? and one of them named that Text, *Eye hath not seen, nor heard, neither hath it entred into the Heart of man to conceive the things which God hath prepared for them that love him.* And this Text was set home with such a power upon him, as that it converted him, and made him to profess Religion, and not only to profess it, but to be a Martyr for it.

1 Cor. 2. 9.

Cyprian was converted by reading the Prophecie of *Jonah*. *Junius* was converted by reading the first Chapter of *John* the Evangelist.

I have read of a Scandalous Minister, that was struck at the Heart, and converted in reading that Scripture, *Thou which teachest another, best thou not thy self? &c.*

Rom. 2. 21

We read that *Paphnutius* converted *Thais* and *Ephron*, two fa-

L mous

Heb. 4. 13.

mous Strumpets from uncleannels, only with the Scripture Argument, *That God seeth all things in the dark, when the doors are fast, the windows shut, and the curtains drawn.*

I have read of a poor man, who perswaded a young Scholar to leave reading of Poetry, &c. and fall upon reading of the Scripture, which accordingly he did; and it pleased the Lord, before he had read out *Genesis*, to change his heart, and to turn him to the Lord in the Primrose of his days, he being then but twenty years of age.

Origen
was her
School-
master.

I have read of a young Lady, called *Potamia*, of a very illustrious Family, who endured very much in her Martyrdom by the extream cruelty of *Basilides* her Executioner; yet after her death, he bethinking himself of the holy words and Scripture expressions that were uttered by her, during her cruel torments, became a Christian, and within a few days after

was himself likewise crowned with Martyrdom.

James Andreas, a Godly Minister, hearing of a *Jew*, that for Theft was hanged by the Heels, with his Head downward, having not seen that kind of punishment, he went to the place, where he was hanging between two Doggs, that were always watching at him, to eat his flesh. The poor wretch repeated in Hebrew some Verses of the *Psalms*, wherein he cryed unto God for mercy; whereupon *Andreas* went near to him, and instructed him in the Principles of Christian Religion, about Christ the *Messiah*, exhorting him to believe in him; and it pleased God so to bless his Scripture exhortations to him, that the Doggs gave over tearing of his flesh, and the poor *Jew* desired him to promise, that he might be taken down, and baptized, and hung by the Neck, for the quicker dis-

A Miracle of Mercy.

patch, which was done accordingly.

I might produce other Instances, but let these suffice, to provoke all young Persons to a speedy, serious, diligent and constant study of the Scripture. Ah Sirs! you do not know how soon your blind minds may be enlightened, your hard Hearts softened, and your proud Spirits humbled, your sinful Natures changed, your defiled Consciences purged, your distempered affections regulated, and your poor Souls saved, by searching into the Scripture, by reading the Scripture, and by pondering upon the Scripture; you should lay up the Manna of God's Word in your Hearts, as *Moses* laid up the Manna in the *Golden Pot*, and as *Tamar* did with the Staff and the Signet that she received from *Judah*, she laid them up till she came to save her life, and did save her life by it, as you may see in holy story.

Much in the Word is wrapp'd up in a little.

It is more to be admired, than to have *Homer's Iliads* comprised in a Nut-shell.

Hib. 9. 4.

Gen. 38. 18. 36.

The laying up the Word *Now*, may be the saving of your Souls another day.

I have read of little Bees, that when they go out in stormy weather, they will carry a little of their comb or Gravel with them, that they may be ballanced, and not carried away with the Wind.

Ah! Young Men, Young Men, you had need to have your thoughts and hearts ballanced with the precious Word, that you may not be carried away with every Wind of Doctrine, as many have been in these days, to their destruction and confusion.

Narcissus, a beautiful Youth, though he would not love them that loved him, yet afterwards fell in love with his own shadow; Ah! How many Young men in these days, who were once lovely and hopeful, are now fall'n in love with their own and others shadows, with high, empty, airy Motions, and with strange, monstrous speculations, to their own damnation?

2 Thess. 2.
10, 11, 12.

Holy *Melancthon*, being newly converted, thought it impossible for his Hearers to withstand the evidence of the Gospel, but soon after he complained that old *Adam* was too hard for young *Melancthon*.

Ah! Young men, young men, if you do not in good earnest give up your selves to the reading, to the studying, to the pondering, to the believing, to the affecting, to the applying, and to the living up to the Scripture, Satan will be too hard for you, the World will be too hard for you, your Lusts will be too hard for you, Temptations will be too hard for you, and Deceivers will be too hard for you, and in the end you will be miserable: And thus much for the first thing, &c.

2. Duty.

Secondly, If you would be good sometimes, then you must acquaint

your selves with your selves betimes. If you would be gracious in the Spring and morning of your days, then you must see betimes how bad you are, how vile, how sinful, how wretched you are; no man begins to be good, till he sees himself to be bad; the young Prodigal never began to amend, he never thought of returning to his Father, till he came to himself, till he began to return to his own Soul, and saw himself in an undone Condition.

Luk. 15.
21, 22.

Ah! Young men, Young men, you must see your selves to be Children of Wrath, to be Enemies, to be Strangers, to be afar off from God, from Christ, from the Covenant, from Heaven, to be Sins Servants and Satans Bond-slaves; the ready way to be found, is to see your selves lost; the first step to mercy, is to see your misery; the first step towards Heaven, is to see your selves near to Hell; you will not look af-

Eph. 2.1, 2
3, 12, 13.
Rom. 6.16
Joh. 8.44.
2 Tim. 2.
26.

Austin
saith, he
would
willingly
go thorow
Hell to
Christ; so
will all
that see
their need
of Christ.

Zanchy
writ a
Tractate
Quod nihil
scitur.

after the Physician of Souls, you will not prize the Physician of Souls, you will not desire the Physician of Souls, you will not match with the Physician of Souls, you will not fall in love, in league with the Physician of Souls, you will not resign up your selves to the Physician of Souls, till you come to see your Wounds, till you come to feel your Diseases, till you see the Tokens, the Plague-sores of Divine Wrath and Displeasure upon you; as the whole do not need the Physician, so they do not desire, they do not care for the Physician.

Ah! Young Men, as you would be good betimes, begin to acquaint your selves with your sinful selves betimes, begin to acquaint your selves betimes with your Natural and undone Condition.

There is a three-fold self.

1. There is a Natural Self, a man's Parts, Wit, Reason,

Aff

Affections, and Inclinations,
 &c.

2. A Religious-Self, and so a Man's Duties, Graces, Obedience, Righteousness, Holiness, are called ones self.

There is a Sinful Self, and so a Man's Corruptions, Lusts, sinful Nature and Dispositions, are called ones self; now if ever you would be good betimes, you must acquaint your selves with your sinful self betimes.

Demonicus being asked at what time he began to be a Philosopher: Answered, *When I began to know my self.* So a Man never begins to be a Christian, till he begins to know himself. And indeed for a man to know himself, to acquaint himself with himself, is one of the hardest works in all the World. For as the eye can see all things but self; so most can discern all faults but their own. *Henry* the fourth Emperour of Germany his usual speech was, *Multi multa*

Luther said, that if a man could perfectly see his own faults, the sight thereof would be a very Hell unto him.

sciunt, se autem nemo; many know much, but few know themselves.

The very Heathens did admit that saying as an Oracle, (*Nosce te ipsum,*) Know, and be acquainted with thy own self. The main exhortation of *Chilo*, one of the seven Sages, was, *Know thy self*. And *Plato* recordeth, that this saying of *Chilo*, *Know thy self*, was written in Letters of Gold upon the Port of *Apollo's* Temple.

Juvenal saith, that this saying *Know thy self*, came from Heaven. *Macrobius* saith; That the Oracle of *Apollo* being demanded what course should be taken for attaining to Felicity, answered, *Only teach a man to know himself*.

Thus you see, that both Divinity and Philosophy do agree in this, *That the best and surest way to true felicity, is to know our selves, to acquaint our selves with our selves.*

This Duty the Apostle charges upon the Ephesians, Remember that you being in times past Gentiles in the flesh, that at that time you were without Christ, aliens from the Commonwealth of Israel, and strangers from the Covenant of Promise, having no hope, and without God in the World.

Here are five withouts, Without Christ, without the Church, without the Promise, without hope, and without God in the World.

Man in his natural state is afar off, (he is without) three manner of ways.

1. In point of Opinion and Apprehension.
2. In point of Fellowship and Communion.
3. In point of Grace and Conversion.

As you would be good betimes, dwell much upon your corrupt nature betimes. Ah! such is the corruption of our Nature, that it propound any divine good to it, it is entertained as fire by water, or
wet

Eph. 2. 11, 12.

Of dull and insensible men, one long since thus complained (*Patien-
tius ferre
Christi ja-
cturam,
quam suam*) that they did more calmly pass by the injuries done to Christ, than those that were done unto themselves. O the Plague of unsensibleness!

wet wood with hissing; propound any evil, then it is like fire to straw, it is like the foolish Satyr, that made haste to kiss the fire; it is like that unctuous matter which the Naturalists say, sucks and snatches the fire to it, with which it is consumed: till you come to be sensible of this, you will never begin to be good, you will never look to have your Hearts changed, and your Souls saved.

The *Ethiopians* paint Angels black, and Devils white, in favour of their own Complexion, and they say, that if the brutish Creatures could draw a Picture of the Divine Nature, they would make their shape the Copy; and thus they flatter and delude themselves; take heed young Men, take heed that you do not put the like cheats upon your own Souls, take heed that you be not like those Limners who so as they can make a man's Picture gay and gaudy, care not to draw it so, as

to resemble him. It is safest and best, O young man! to know the worst of thy self, and to know thy self as thou art in thy self, and not as thy own flattering Heart, or as other Flatterers may represent thee to thy self.

3. Duty.

Thirdly, If you would be good betimes, then you must acquaint your selves with Jesus Christ betimes.

You must know him betimes; A man never begins to be good, till he begins to know him that is the Fountain of all goodness; *This is Life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.*

Joh. 17.3.

The knowledge of Christ is the beginning of eternal Life, it is the way to Eternal life, it is a taste of eternal life, it is a sure Pledge and down to the Soul of eternal Life.

The Spaniards say of Aquinas, That he that knows not him, knows not any thing; but he that

that knows him, knows all things; he that knows Jesus Christ, not notionally only, but practically, not apprehensively only, but effectively; he knows all things that may make him happy: but he that knows not Jesus Christ, knows nothing that will stand him in stead, when he shall lye upon a dying Bed, and stand before a Judgment Seat.

Justin Martyr relates, that when in his discourse with *Tryphon*, he mentioned the knowledge of Christ, as conducing to our happiness and perfection: *Tryphon's* friends laughed at it; but I hope better things of those into whose hands this Treatise shall fall.

Sirs, The Sun is not more necessary to the World, the Eye to the Body, the Pilot to the Ship, the General to the Army, &c. than the knowledge of Christ betimes is necessary for all those that would be good betimes.

Dear Hearts, as ever you would be good betimes, you must labour

even

even as for life, to know, and be thoroughly acquainted with these six things, concerning Jesus Christ betimes.

First, If you would be good betimes, Then you must know betimes, that there is every thing in Christ that may encourage you to seek him, and serve him, to love him, and obey him, to believe on him, and to marry with him.

If you look upon his Names, his Natures, his Offices, his Graces, his Dignities, his Excellencies, his Royalties, his Glories, his Fulnesses, they all speak out as much.

Are you poor? Why, Christ hath tried Gold to enrich you. Are you naked? Christ hath white Rayment to cloath you. Are you spiritually blind? Christ hath eye-salve to enlighten you. Are you in straits? he hath wisdom to counsel you. Are you unrighteous? he will be righteousness to you. Are you unholiness? he will be holiness and sanctification to you. Are you hungry?

*Nec Christus, nec
Caelum patitur
hyperbolem.*

Rev. 3. 18.

1 Cor. 1.
30.

Joh. 6.48.

Ila. 55. 1.

Mat. 11.28

Mat. 9.12.

gry? he is Bread to feed you. Are you thirsty? he is Wine and Milk to latisfie you. Are you weary he is a Bed, a seat to rest you. Are you sick? why, he is Physician to cure you, &c. (*Omne bonum in summo bono,*) all good is in the chiefest good.

Christ is
the *Bonum*
in quo om-
nia bona.

The Creatures have their particular goodnes, Health hath its particular goodness, and Wealth hath its particular goodness, and Learning hath its, and the Favour of the Creature hath its, &c. But now Jesus Christ he is an Universal good; all the petty excellencies that are scattered abroad in the Creatures, are united in Christ; yea, all the whole Volume of Perfections which is spread through Heaven and Earth, is epitomized in him: *Ipse unus erit tibi omnia, quia in ipso uno bono boni sunt omnia,* Aug. One Christ will be to thee in stead of all things else, because in him are all good things to be found. Abraham's Servant brought forth Jewels of Silver, and Jewels of Gold,

to win *Rebeckah's* heart to *Isaac* :
Should you, O young Men, be
often in presenting to your own
view, all those amiable and excel-
lent things that be in Christ,
to win your Hearts over to Christ
sometimes.

Gen. 24. 53

Secondly, If you would be good
sometimes, Then you must know be-
times, that *Jesus Christ* is mighty
to save.

Heb. 7. 25.

εἰς τὸ
παντοτε,
Perpetu-
ally, con-
stantly.

Mat. 9. 28.

Isa. 63. 1.
Mighty to
save.

He is able to save to the utter-
most all them that come unto him,
that believe in him, and that cast
themselves upon him. The Lord
hath laid help upon one that is migh-
ty. Christ saves perfectly, thorow-
ly, perpetually them that come un-
to him.

The three Tongues that were
written upon the Cross in Greek,
Latin, and Hebrew, to witness Christ
to be the King of the Jews, do each
of them in their several Idioms a-
ttest this Axiom, that Christ is an
all-sufficient Saviour; and a three-
fold

Chriſt is
never *va-*
cuis mani-
buss, empty
handed.

Rev. 22.2.
Chriſt is
like the
Tree of
the San-
ctuary,
which
were both
for meat,
and for
medicine.
Exek 42.
12.

fold cord is not eaſily broken.
They ſay, it is true of the Oyl at
Rhemes, that though it be continu-
ally ſpent in the Auguration of
their Kings of *France*, yet it never
waſteth. Chriſt is that pot of Man-
na, that Cuiſe of Oyl, that bottom-
leſs Ocean, that never fails his
people; There is in Chriſt an All-
ſufficiency for all Creatures, at all
times, in all places.

The great *Cham* is ſaid to have a
Tree full of Pearls hanging by Clu-
ſters; but what is the great *Cham*'s
Tree to Chriſt our Tree of Life,
who hath all variety and plenty of
all fruit upon him? The happineſſes
that come to Believers by Chriſt,
are ſo many, that they cannot be
numbred, ſo great that they can-
not be meaſured; ſo copious, that
they cannot be defined; ſo preci-
ous, that they cannot be valued; all
which ſpeaks out the fulneſs and
all ſufficiency of Chriſt.

There is in Chriſt (plenitudo
abun-

abundantia, & plenitudo redundantia;) a fulness of abundance, and fulness of redundancy, as well as fulness of sufficiency.

There is in Christ,

1. The Fulness of the Spirit.
2. The Fulness of Grace.
3. The Fulness of the Image of God.
4. The Fulness of the God head.
5. The fulness of Glory.

But I must not now open nor
 dare on these things, lest I should
 tire both my self and the Reader.

Plutarch in the Life of *Phocion*,
 tells us of a certain Gentle-
 woman of *Ionia*, who shewed the
 Wife of *Phocion* all the rich Jewels
 and precious stones she had;
 he answered her again, All my
 Riches and Jewels is my Husband
Phocion; so may a penitent Sinner
 say of his blessed Saviour, Christ
 all my Jewels, my Riches, my
 Treasures, my Pleasures, &c.
 My Sufficiency is all these, and
 more

more than these to me.

The *Spanish* Ambassador coming to see the Treasury of Saint Mark in *Venice*, which is cryed up throughout the World, fell a groping to find whether it had any bottom, and being asked why; answered, In this, amongst other things, my great Masters Treasure differs from yours, in that his hath no bottom, as I find yours to have; alluding to the Mines in *Mexico* and *Potosi*: But what are the *Spaniard's* Treasures to Christ's Treasures? a man may without much groping find the bottom of all earthly Treasures, but who can find the bottom of Christ's Treasures? should all created excellencies meet in one glorified Breast, yet they could not enable that glorious God-like Creature to sound the bottom of those Riches and Treasures which are in Christ, *Ephes. 3. 8.* All which speaks out Christ's All-sufficiency. And thus much for the second thing.

*Iple Deus
sufficit ad
premium.
Bern.*

Thirdly,

Thirdly, If you would be good sometimes, Then you must know sometimes that there is a morvellous willingness and readines in Christ, to embrace, to entertain, to welcome returning sinners, and to shew mercy and favour to them.

The young Prodigal did but think of returning to his Father, and he ran and met him, and instead of kicking or killing him, he kissed him, and embraced him, his Bowels rolled within him, and his compassions flowed out freely to him. Ho every one that thirsteth, come ye to the Waters, and he that hath no money, come ye, buy and eat, yea, come buy Wine and Milk, without money and without price. Nazianzen imbroveth this place thus: Oh this easie way of Contract! He giveth more willingly than others sell; thou wilt but accept, that is all the price: though you have no merits, though you have nothing in your selves to encourage you, yet will you accept? If you

Luk. 15.
20, 21, 22.

Isa. 55. 1.

The meaning is, sell thy self, thine own wit, reason, self-worth, and that is all Christ desires, said *Augustine* upon the words.

Cant. 2. 8.
 Christ
 comes
 leaping
 upon the
 Mountains, and
 skipping
 upon the
 Hills, to
 shew his
 readiness
 and wil-
 lingness to
 do good
 to Souls.

you will, all is freely yours, the waters shall be yours to cleanse you, and the milk yours to nourish you, and the bread yours to strengthen you, and the Wine yours to comfort you; here poor sinners are called three times to come; Come, saith Christ, come, come, to shew how marvellous ready and willing he is, that poor Sinners should taste of Gospel delicacies. So in that *John 7. 37.* Jesus stood and cried, If any man thirst, let him come to me, and drink. So in that *Rev. 22. 17.* Let him that is a-thirst come, and whosoever will, let him take the Water of life freely. So in that, *Rev. 3. 20.* Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he will be with me. And so in that, *Luk. 14. 21.* The Master of the House said to his Servant, Go out quickly into the Streets and Lanes of the City, and bring in hither the poor, and the maimed, and the halt,

the blind. Here is no man of Quality, of Dignity, of Worldly Pomp or Glory, or of any self-sufficiency, that is invited to the Feast, but a company of poor, ragged, deformed, slighted, neglected, impoverished, wounded Sinners, who are invited to Feast with Christ.

Concerning this willingness of Christ, I shall speak more when I come to deal with old Sinners in the close of this Discourse, and to that I refer you for further and fuller satisfaction, concerning the great readiness and willingness of Jesus Christ to entertain returning Sinners.

Fourthly, If you would be God betimes, Then you must know, that Jesus Christ is designed, sealed and appointed by the Father to the Office of a Media-

Joh. 6.27.
The Father
sealed, even
God, so
the Greek
hath it.

Labour not for the meat which perisheth, but for the meat which endureth to everlasting life, which the Son

Son of man shall give unto you,
him hath God the Father sealed.
 God the Father hath made Christ's
 Commission authenticall, as men
 do theirs by their Seal. It is a Me-
 taphor, a *Simile* taken from them
 who give Commissions under
 Hand and Seal. God the Father
 hath given it under his Hand and
 Seal, that Jesus Christ is the only
 person that he hath appointed
 and sealed; allowed, and con-
 firmed to the Office of our redem-
 ption. If Jesus Christ were never
 so able to save, or never so willing
 and ready to save poor Sinners, yet
 if he were not appointed, de-
 signed, and sealed for that work,
 the awakened Sinner would ne-
 ver look out after him, nor de-
 sire Union with him, nor Interest
 in him; and therefore it is a
 very great consequence to know
 that God the Father hath sealed
 and sealed Christ to be a Saviour
 to his people; *Him hath God*
the Father sealed; sealed by way
 of Destination, and sealed by way

qualification, sealed by his doctrine, sealed by his Miracles, sealed by his Baptism, sealed by resurrection, but above all, sealed by his glorious Unction. The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the Captives, and the opening of the Prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the Oyl of joy for mourning, the Garment of Praise for the Spirit of Heaviness, that they might be called Trees of Righteousness, the planting of the Lord, that they might be glorified. Neither Saints, nor Angels are sealed and appointed to the great work of redemption, but the Lord Jesus is. We should alwayes look upon the

M

Lord

Isa. 61. 1, 2, 3.

Luk. 4. 18.

Christ was anointed of God,

1. By way of designation.

2. By way of qualification.

3. By way of inauguration.

This anointing was ordinarily used in the installing men to Offices of any eminence.

Lord Jesus, as sealed and anointed to the Office of a Mediator, and accordingly plead with him.

Ah Lord ! It is thy Office, as thou art a sealed and an anointed Saviour and Redeemer, to subdue my flesh, to change my Nature, to sanctify my Heart, to reform my life, and to save my Soul; and therefore do it for thy Name's sake. O do it for thy Office sake, do it for thy Glories sake.

Thou art anointed with Oyl of Gladness above thy fellows; Thou hast a larger effusion of the Spirit upon thee than others. Thou art anointed with the Holy Ghost, and with power after an extraordinary measure and manner; thou art endued with all Heroical Gifts and Excellencies, plentifully, abundantly, transcendently; thou art sealed and predestinated, thou art invested into this Office of Mediatorship under the Father's hand.

and seal; and therefore whither should I go for salvation, for remission, for redemption, for grace, for glory, but to thee?

Fifthly, If you would be good sometimes, then you must know betimes that there is no way to Salvation but by Jesus Christ.

Neither is there Salvation in any other (I speaking of Christ) nor there is none other Name under Heaven, given among Men, whereby we must be saved: If ever you are saved, you must be saved by him, and him only, you must not look for another Saviour, nor you must not look for a Co-Saviour, you must be saved wholly by Christ, and only by Christ, or you shall never be saved; you must cry out as Lambert (when he was in the Fire, and held up his hands and fingers all flaming,) None but Christ, None but Christ. When Augustus desired the Senate to joyn him for Consuls with him for the better Government of the State;

M 2

the

Act. 4. 12.
ἐν ᾧ ἅπαντες,
that is, by
or through
the medi-
ation of
any other.

Acts and
Mon.

Suetonius.

the Senate answered, That they held it as a diminution of his dignity, and a disparagement of their own judgment to joyn any with so incomparable a man as *Augustus*.

Ah Friends, it is a diminution of Christs dignity, sufficiency, and glory, in the business of your salvation, to joyn any thing with the Lord Jesus, and it is the greatest disparagement in the world to your own judgments, knowledge, prudence and wisdom, to yoke any with Christ in the work of Redemption, in the business of Salvation.

St. *Augustine* saith, that *Marcellina* hung Christ's Picture, and the Picture of *Pythagoras* together, many there are, not only in *Rome*, but in *England*, (yea, I am afraid in *London*) who joyn Christ and their works together, Christ and their Prayers together, Christ and their Teachers together, Christ and their Mournings together.

gether, Christ and their earnings together, Christ and their Arms together.

Ah! What a poor, what a weak, what an impotent, what an insufficient Saviour do these men make Jesus Christ to be? Except these men come off from these things, and come up only to Jesus Christ in the great business of Salvation, they will as certainly and as eternally perish (notwithstanding their hearing, knowing, and talking much of Christ,) as those that never heard of Jesus Christ.

In the old Testament God commands them not to wear a Garment of divers sorts, as of Woollen and Linnen together: *Neither shall a garment mingled of Linnen and Woollen come upon thee.*

Deut. 22.

11. ch. 29.

v. 19.

The Law was figurative, and shows us, that in the case of our justification, Acceptation, and salvation, we are not to joyn our Works, our Services, with the

Phil. 3. 9.
10.
Rev. 19. 8.
Gal. 3. 28.
ch. 2. 16.

Rom. 11. 6.
Eph. 2. 5.
Rom. 5. 15,
16, 18.

the righteousness of Christ ; God
abhors a linsie woollie Righteous-
ness. And as by the Letter of the
Law in the *Hebrews* account, none
thread of Wooll in a Linnen Gar-
ment, or one Linnen thread in a
Woollen Garment, made it un-
lawful, so the least manner of mix-
ture in the business of Justification
makes all null and void : And if
grace, then it is no more of works,
otherwise Grace is no more Grace.
But if it be of Works, then it is
no more Grace ; otherwise Works
is no more Work : He that shall
mix his righteousness with Christ
he that shall mix his purple
with Christ's purple Blood, his
Rags with Christ's Royal Robe,
his Copper with Christ's Gold, his
Water with Christ's Wine, he
is in the ready way to perish for
ever.

On Earth Kings love no
rivals, Power is impatient of Partici-
pation. Christ will be Alone
ander or (Nemo) no body ;

will be all in all in the business of
 justification, or he will be nothing
 at all; we must say of Christ, as it
 was once said of Caesar, (*Socium ha-*
bereminem,) he may have a com-
 panion, &c. but he must not have
 a competitor.

1 Cor. 1. 30.
 Rom. 5. 19
 20.

Let us say of Christ, as the Hea-
 ven once said of his petty Gods,
contemno minutulos istos Deos, mo-
do Jovem propitium habeam,) so
 long as he had his *Jupiter* to friend,
 he regarded them not; So, so long
 as we have our *Jesus* to friend, and
 Righteousness and Blood to
 friend, we should condemn all
 other things, and abhor the bring-
 ing of any thing into competition
 with him; a real Christian cares
 not for any thing that hath not
Aliquid Christi,) something of
 Christ in it. He that holds not
 wholly with Christ, doth very
 shamefully neglect Christ; *Aut*
nam mecum tene, aut totum omit-
 teth, saith Gregory Nazianzen.

Eph. 3. 19,
 20.
 Psal. 21.
 15, 16, 19.
 compared.

Isa. 55. 2.

Rom. 10. 3.

There is no other Name, no other Nature, no other Blood, no other Merits, no other person to be justified and saved by, but Jesus Christ; you may run from Creature to Creature, and from duty to Duty, and from Ordinance to Ordinance; and when you have wearied and tired out your selves in seeking ease and rest, satisfaction and remission, justification and salvation in one way and another, you will be forced after all to come to Christ, and to cry out, Ah! *None but Christ, none but Christ*; Ah! None to Christ, none to Christ; no works to Christ, no Duties, no services to Christ, no Prayers, no tears to Christ, no Righteousness, no Holiness to Christ.

Well Friends, remember this, that all the tears in the World cannot wipe off (meritoriously) one sin, nor all the Grace and Holiness that is in Angels and Men buy out the Pardon of the least transgression. All remission is on-

ly by the blood of Christ.

Sixthly and lastly, If you would be good betimes, *Then you must know betimes, that the Heart of Jesus Christ is as much set upon Sinners now he is in Heaven, as ever it was when he was upon Earth.*

Christ is no less loving, less mindful, less desirous of Sinners eternal welfare now he is in Heaven, (in a far Country) than he was when he lived on Earth, witness his continuing the Ministry of Reconciliation among poor Sinners in all Ages; witness the constant Treaties, that by his Ambassadors and Spirit he still hath with poor Sinners about the things of their peace, the things of eternity, witness his continual knockings, his continual callings upon poor Sinners, by his Word, Rod, Spirit, to open, to repent, to lay hold on Mercy, and to be at Peace with him; witness his continual wooing of poor Sinners in the face of all neglects and put-offs;

M 5

in

2 Cor. 5. 20

Rev. 3. 10.
Isa. 56.
Isa. 27. 5.

Cant. 5. 2,
3.
Luke 14.

Prov. 6. 9.

Mat. 22. 4.

23, 24.

Heb. 13. 8.

Rev. 1. 8.

11. ch. 21.

6. ch. 22.

13.

It was a custom among the Turks, to cry out every morning from an high Tower, God alwayes was, and alwayes will be, and so salute their Mahomet.

in the face of all delayes and denials; in the face of all harsh entertainment and churlish answers; in the face of all gain saying and carnal reasonings, in the face of all the scorn and contempt that wretched sinners put upon him; and witness that plain word, *Jesus Christ, the same yester day, to day, and for ever.* Christ is the same afore time, in time, and after time; he is unchangeable in his Essence, in his Promises, and in his Affections. *I am Alpha and Omega, the beginning and the ending, saith the Lord which is, and which was, and which is to come.*

The Phrase is taken from the Greek Letters, whereof *Alpha* is the first, and *Omega* the last. The first and last Letters of the Greek Alphabet is a Description of me, saith Christ, who am before all, and after all, who am above all, and in all, who am unchangeable in my self, and in my thoughts and good will to poor Sinners. Therefore do not, poor souls, entertain

any hard thoughts concerning *Jesus Christ*, as if he was less mindful, less pitiful, and less merciful to poor Souls now he is in Heaven, than he was when his abode was in this World.

And thus I have gone over those six things that you must know concerning Christ betimes, if ever you would be good betimes. When Pope *Leo* lay upon his Death-bed, Cardinal *Bembus* citing a Text of Scripture to comfort him, he replied, (*Apage has nugas de Christo*,) Away with these bawbles concerning Christ; but I hope better things of you, and do desire that you will say of all things (below this knowledge of Christ that I have opened to you) as that devout Pilgrim who travelling to *Jerusalem*, and by the way visiting many brave Cities, with their rare Monuments, and meeting with many friendly entertainments, would often say, *I must not stay here, this is not Jerusalem*. Ah! so do you, young men
and

and women, in the midst of all your worldly delights and contents, cry out, *Oh! We must not stay here, this is not Jerusalem, this is not that Knowledge of Christ that I must have, if ever I am happy here, and blessed hereafter.*

4 Duty.

Fourthly and lastly, *If you would be good betimes, then you must acquaint your selves with those that are good betimes.*

If you would be gracious in the spring and morning of your youth, then you must begin betimes to be much in with them who are much in with Christ, who lie near his heart, and know much of his mind: *He that walketh with wise men, shall be wise, but a companion of fools shall be destroyed; or as the Hebrew hath it, shall be broken in pieces, as when an Army is broken and routed by an Enemy. Holech from Halech, walking with*

Pro. 12 20.

ידיו

Shall be broken, or shall be worse, from y^e to be taught.

the wife, he shall be wise, for to the original bath it; it is not talking with the wife, but walking with the wife, that will make you wise; it is not your commending and praising of the wife, but your walking with the wife, that will make you wise; it is not your taking a few words with the wife, that will make you wise, but your walking with the wife, that will make you wise; there is no getting much good by them that are good, but by making them your ordinary and constant companions.

Ah Friends, you should do as Joseph in Egypt, of whom the Scripture saith, *Psal. 105. 25.* (according to the Hebrew Phrase,) *That he tried the Princes of Pharaoh's court about his heart.*

If ever you would gain by the saints, you must bind them upon your Souls, you must labour to have very near, close and intimate communion with them.

The Jews have a Proverb, *That*

'Twas the saying of one, *As oft as I have been among wicked men I return home less a man than I was before.*

two dry sticks put to a green one
will kindle it. The best way to
in a flame God-ward, Christ-ward,
Heaven-ward, and Holiness-ward
is to be among the dry sticks, the
kindled Coals, the Saints; for
live Coals kindle those that are
dead, so lively Christians will heat
and enliven those that are dead.
God-wards, Christ-wards, Hea-
ven-wards, and Holiness-wards.
*Iron sharpeneth Iron, so doth the
face of man his friend.*

Mens Wits, Parts and Gifts
and Industry, commonly grow
more strong, vigorous and quick
by friendly conference and com-
munion.

And as he that comes where
sweet Spices and Oyntments are
stirring, carries away a sweet
favour with him; so he that
converseth with those that are
good, shall carry away that good-
ness and sweetness with him;
that shall render him sweet, de-
sirable and delectable to others.

Polem

mon, that St. *Augustine* speaks
who was all for Wine and Play,
became a brave man when
came acquainted with the
philosophers School. So many
young men that have been all
Wine and Women, for play-
and Toying, for Vanity and
illy, have become brave men,
valorous men, by the company,
counsel and example of those
who were gracious. Doctor *Tay-*
the Martyr rejoiced that ever
came into Prison, because he came
thither to have acquaintance with
that Angel of God, *John Brad-*
ward, (as he calls him;) so doubt-
less many young persons there be
that have much cause to rejoyce, and
ever to bless the Lord, that
ever they came acquainted with
such and such (who fear the Lord,
and who walk in his wayes) for the
good that they have received by
him.

Aug. Ep.
130.

Algerius an Italian Martyr,
d, He had rather be in a Prison
with

Moses was
of the
same mind
and metal.
Heb. 11.24
25, 26, 27.

with *Caro*, than with *Casar* in the Senate-house.

Ah ! young Men, young Men you were better be with the People of God, when they are in the lowest and most contemptible condition, than with the great (wicked) ones of the World, when they are all in their Royalty, and Glory ; in the day of account you will find that they have made the best Market, who have rather chosen to keep company with *Lazarus*, though in his raggs, than they would (with others), keep company with *Dives*, though in Purple Robes.

Those that
keep ill
company
are like
those that
walk in
the Sun,
who are
burn'd in-
sensibly.

Well, young men, remember this cloaths and company, do oftentimes tell tales in a mute, but significant language.

Tell me with whom thou goest, and I will tell thee what thou art, saith the Spanish Proverb. Cicero (though a Heathen) had rather to have no Companion, than a bad one: The Lord grant, that this

Heathen (and others among
 em, that were of the same mind
 h him) may never rise up in
 ment against any of you in
 whose hands this Treatise may

And thus I have dispatched those
 things that you must be acquaint-
 with betimes, (*viz.* the Scrip-
 e, your own Hearts and condi-
 ns, the Lord Jesus Christ, and
 ole that fear him) if ever you
 ould be good betimes.

Secondly, *If you would be good
 times, if you would seek and serve
 Lord in the spring and morn-
 of your dayes: Then you must
 in the occasions of Sin betimes.*
 man will never begin to be good,
 he begin to decline those occasi-
 that have made him bad, 1 *Thes*

2. *Abstain from all Appearance
 evil.*

You must shun and be shie of
 every appearance of sin, of the
 y shews and shadows of sin.
 word *ἄσπετος*, which is ordina-
 rendred *Appearances*, signifies
 kind,

We must
 shun (*quic-
 quid fuit
 male colo-
 ratum*)
 whatso-
 ever looks
 but ill-fa-
 vouredly,
 as Bernard
 hath it.

Kind or sort, and so the meaning of the Apostle seems to be this, *Abstain from all sort, or the whole kind of evil*; from all that is truly so, be it never so small.

The least sin is dangerous; *Cassius* was stabb'd with Bodkins, and many have been eaten up of Mice and Lice.

The least spark may consume the greatest House, the least leak may sink the greatest Ship, the least sin is enough to undo thy Soul, and therefore shun all the occasions that lead unto it.

Job 31. 1.

Gen. 39.

10.

Psal. 26. 3,

4, 5, 6, 7.

Job made a Covenant with his eyes; *Joseph* would not be in the room where his Mistress was; and *David* (when himself) would not sit, with vain persons. As long as there is fuel in our Hearts for a Temptation, we cannot be secure. He that hath Gun-powder about him, had need keep far enough off from sparkles; he that is either tender of his credit abroad, or comfort at home, had need shun, and

of the very shew and shadow of
he that would neither wound
conscience, nor Credit, God, nor
Soul, had need hate the Garment
clothed with the flesh.

In the Law God commanded
the people, not only that they should
worship no Idol, but that they
should demolish all the Monuments
of them, and that they should
make no Covenant nor Affinity with
those who worshipped them; and
lest they should be drawn by
these occasions to commit Idolatry
with them; he that would not
eat of the forbidden fruit, must
not so much as gaze at it, and he
that would not be bit by the Serpent,
must not so much as parley with the
Serpent.

It is very observable, That in
the Law, the Nazarite was not
only commanded to abstain from
wine and strong drink, but also
might not eat Grapes, whe-
ther moist or dry, or any thing
that

Jude 23.

The sin,
and the
coat of the
sin is to be
hated,
saith Am-
brose.

*Latet An-
guis in her-
ba, Snakes
are found
amongst
roses.*

*Numb. 6. 3,
4.*

*Quid sit
vitare pec-
cata, nisi
vitare oc-
casiones pec-
catorum?*

Melanct.

What is
it to avoid
sin, but to
avoid the
occasions
of sin?

that is made of the Vine-Tree
from the Kernels, even to the
Husk; but why not these small
things, in which there could be
no danger of Drunkenness? surely
left by the contentment of these
he might be drawn to desire the
Wine, and so be brought on to
sin, to break his Vow, (and so make
work for Hell, or for the Physici-
an of Souls;) God hereby forbid-
ding the most remote occasions,
shews how wary and exactly care-
ful men should be, to shun and
avoid all occasions, provocations
and Appearances of evil; and in-
deed we had need to keep off
from slippery places, who can
hardly stand fast on dry ground.
He that ventures upon the oc-
casion of Sin, and then prays
Lead, lead me not into Temptation,
is like him that thrusts his finger
into the fire, and then prays
that it may not be burnt; or
like him that is resolved to
quench the fire with Oyl, which
instead of quenching it, is as few

ed it and encrease it.
 It was a notable saying of one;
plus est miraculum inter vehe-
menter occasiones non cadere, quam
minus suscitare: It is a greater
 miracle, not to fall, being among
 such occasions, than it is to raise
 the dead: He that would not
 be defiled, must not touch pitch; he
 that would not be burnt, must not
 touch fire in his bosom; he that
 would not eat the meat, must not
 dabble with the broth; he that
 would not fall into the Pit, must not
 stand upon the brink; he that would
 not feel the blow, must keep off
 from the Train: *Keep thee far from*
unclean matter, Exod. 33. 7.

He that will not flie from the oc-
 casions and allurements of sin (though
 they may seem never so pleasant to
 the eye, or sweet to the taste) shall
 find them in the end to be more
 hurtful than Vinegar, more bitter
 than Worm-wood, more deadly
 than poyson.

Bernard in
 Cant.
 Ser. 65.

Prov. 6. 27,
 28, 29.
Non diu tu-
tus est peri-
culo proxi-
mus. Cypr.
 He is not
 long safe,
 that is near
 to danger.

There

Eccl. 3. 26,
27.

There is a great truth in that saying of the Son of Syrach, He that loveth danger, shall perish therein; he that will not decline danger, shall not be able to decline destruction.

Socrates speaks of two young men, that flung away their Belles when being in an Idols Temple illustrating water fell upon them, testing (saith the Historian) their Garment spotted by the flesh; will you, O young men, play a toy with the occasions of Sin? Lord forbid.

There are stories of several Heathens that have shunned and avoided the occasion of Sin; and will you dare to venture upon the occasion of Sin?

Alexander would not see the woman after whom he might have lusted.

Scipio Affricanus warring against Spain, took new Carthage by storm, at which time a beautiful and noble Virgin fled to him.

laccour, to preserve her Chastity being but four and twenty years old, (and so in the heat of youth;) he hearing of it, would suffer her to come into his house, for fear of temptation, but desired her to be restored in safety to her Father.

*Aurel.
Victor.*

Livia counselled her Husband *Augustus*, not only not to do wrong, but not to seem to do so.

*Dio in
vata.*

Cesar would not search *Pompey's* cabinet, lest he should find new matter of revenge.

Plato mounted upon his Horse, judging himself a little more with Pride, did presently light from his Horse, lest he should be overtaken with loftiness in riding.

Theseus is said to cut off his golden locks, lest his Enemies should take advantage by raking of them.

Ah! Young men, young men, all the very Heathens thus shun to fly from the occasions of sin,

sin, and will not you? will not you who sit under the Sun-shine of the Gospel? these will in the great day of account be sad and sore witnesses against those that dally and play with the occasions of Sin.

To prevent carnal carefulness Christ sends his Disciples to School to the irrational Creatures, *Mat. 23. 32.* And to prevent your closing with the occasions of sin, let me lend you to School to the like Creatures, that you may learn by them to shun and avoid the occasions of Sin.

The *Sepie*, a certain kind of fish perceiving themselves in danger of taking, by an instinct which they have, they do darken the water and so many times escape the Net which is laid for them.

Geese (they say) when they fly over *Taurus*, they keep stones in their mouths, lest by gagging they should discover themselves to the Eagles, which are amongst the Mountains waiting for them;

these considerations put together will not work you to decline occasions of sin, I know not will. There is a truth in that saying,

*He that will no evil do,
Must do nothing blongs thereto.*

The Israelites must have no leaven in their houses; till the Passover be done, lest they should be tempted to eat of it.

Exod. 12.
19.

3. Direction.

Thirdly, If you would be good betimes, then you must remember the eye of God betimes.

If you would seek and serve the Lord in the spring and morning of your days, then you must study Gods Omnipotence betimes.

Psal. 139.
2, 14.

Can he not see my ways, and count all my steps? for his eyes are upon the ways of man, and he seeb his goings. There is no dark nor shadow of death, where the

Job 31. 4.
ch. 34. 21,
22, &c.

*Non se pu-
tent adul-
teri noctis
tenebris vel
parietum
obtegi.
Beda.*

*Prov. 5. 20
21.*

*Noli pecca-
re, Deus vi-
det, angeli
asiant, &c.
Take heed
what thou
doest, God
beholds
thee, An-
gels ob-
serve thee.*

workers of iniquity may hide themselves.

I have read that Paphnutius converted two famous young Strumpets, *Thais* and *Ephron*, from uncleanness, only with this Argument, that God seeth all things in the dark, when the doors are fast, the windows shut, and the curtains drawn. By this very Argument *Solomon* labours to take off a young man from carnal and fleshly courtesies: *And why wilt thou, Son, be ravished with a strange woman, and embrace the bosom of a stranger? for the ways of man are before the eyes of the Lord, and he pondereth all his goings. Thou shalt not deceive all the World, like that counterfeit Alexander in *Josephus's* story, but *Augustus* will not be deceived, he hath quicker and sharper eyes.*

Ah! Young men, young men, you may deceive this man, you may deceive that, and as easily deceive yourselves, but you cannot deceive him, who is (*πᾶσι θεῶν ὁμολογούμενος*)

oculus

all Eye. As the eyes of a
drawn Picture are fastened up-
thee, which way soever thou
nest, so are the eyes of the Lord.
have read of one, who being
tempted to Adultery, said, they
ould not be private enough, and
ing carried from room to room,
wered, we are not yet private
ough, God is here.

Ah friends! his eyes which are
a thousand times brighter than
the Sun, compass thy words, thy
ays, thy works, thy thoughts, thy
d, thy board, thy bench. The
Egyptian Hieroglyphick for God,
as an Eye on a Scepter, shewing
that he sees and rules all things.

Ah Friends! All Thoughts,
Words, Hopes, and Hearts, are
aked, opened, dissected, and quar-
ered before that God with whom
ou have to do. God is very curi-
ous and exact in marking and ob-
serving what is done by men, that
may render to every man accord-
ing to his works.

Jer. 13. 17.
ch. 29. 23.

Heb. 4. 13.
Tetrache-
listena.

Aug. de
Civ. Dei.
l. 6. c. 10.

St. Augustine speaks of an old Comædian, who having no other Spectators, went usually into the Theatre, and acted before the Statues of the Gods.

Jer. 5. 22,
32.

Boetius de
consol. l. 6.

Ah! Young Men and Women, the eye of God should be more to you, than all the world besides; O that this Scripture might be written with the Pen of a Diamond upon your hearts! Fear ye not me? (saith the Lord,) and will ye not tremble at my presence? There is a great truth in that saying of his, (*Magna nobis ex hoc indita est probitatis necessitas, quia omnia ante oculos judicis facimus cuncta cernentis;*) A great necessity of goodness is from hence put into us, because we do all things before the eyes of a Judge, that sees all things.

4. Direction.

2 Tim. 1. 3

Fourthly, If you would be good betimes, then you must hearken to the voice of Conscience betimes.

A man vvill never begin to be good, till he begins to hearken to that Conscience speaks: So long as a man turns a deaf ear to Conscience, he is a sure Prisoner to Satan, and a false Enemy to God.

Ah! how good might many have been, had they but begun betimes to hearken to Conscience!

Ah! Young men, do not dally with Conscience, do not play, do not trifle vvith Conscience, do not stop your ears against Conscience: He that vvill not in his youth give Conscience audience, shall at last be forced to hear such Lectures from Conscience, as shall make his life a very Hell.

A sleepy Conscience is like a sleepy Lyon, vvhen he awakes he roars and tears; so vvill Conscience, *Mark 9. 22.* Conscience (*mille testes,*) a thousand witnesses, for or against a man; he that hath long turned the deaf ear to Conscience, shall at last

Psal. 58.4.
Joh. 3.20,
21.

Such shall find Conscience to be *Judex, Index, Vindex.*

find his Conscience like *Prætorius's Vulture*, that lies ever gnawing. *Judas* found it so, and *Spira* found it so, and *Blair* great Councillour of Scotland found it so.

Jo. Wolf.
lett. mem.
To. 2. ad
An. 1547.

I have read of one *John Hefmeister*, that fell sick in his Inn as he was travelling towards *Auspurge* in Germany, and grew to that horror of Conscience, that they were fain to bind him in his bed with Chains, where he cried out, That he was for ever cast off by God, and that the promises that were set before him would do him no good, and all because he had wounded his Conscience, and turned a Deaf ear to Conscience.

Well, Young Men, if you will not betimes hearken to Conscience, you shall at last hear Conscience saying to you, as the probationer Disciple said to Christ *Mar. 8. 19.* *Master, I will follow thee whithersoever thou goest*; So saith Conscience; Sinner, I have called up

thee many a thousand times,
 and told thee, that I must by com-
 mission, be thy best friend, or
 thy worst enemy, but thou would-
 not hear; and therefore, now
 will follow thee whither ever
 thou goest; fast, and I will follow
 thee, and fill thee with horrors,
 and terrours; feast, and I will fol-
 low thee, and shew thee such a
 hand-writing upon the Wall, as
 shall cause thy countenance to
 change, thy thoughts to be troubled,
 the joynts of thy loins to be loosed,
 and thy knees to dash one against
 another! stay at home, and I will
 follow thee from bed to board;
 go abroad, and I will follow thee
 into all places and companies, and
 thou shalt know that it is an
 evil and a bitter thing, that thou
 hast so often and so long neg-
 lected my calls, and disobeyed my
 voice, and walked contrary to me;
 now thou shalt find a truth in that
 saying of Luther, (*Una guttula
 conscientia totum mare, &c.*)
 One drop of an evil Conscience

Dan. 5. 5, 6.
Tolle con-
scientiam,
tolle omnia;
 Take away
 conscience
 and take
 away all,
 saith the
 Heathen.

swallows up the whole Sea of worldly joy.

Well, Young men, there is a day a coming, wherein a good Conscience will be better than a good Purse, for then the Judge will not be put off with a suit of complements or fair words, nor drawn aside with hope of reward; and therefore as you would be able to hold up your heads in that day, make Conscience of hearkning to the voice of Conscience in this your day.

5. Direction.

Fifthly, If you would be good sometimes, then you must know betimes wherein true happiness lies.

For a man will never begin to be good, till he begins to understand wherein his happiness consists:

The Philosophers speaking of happiness, were divided into two hundred eighty eight opinions, every one intending something, and yet resolving nothing. Therefore

Quot homines tot sententiae, so many men so many minds.

the man in *Plutarch*, hearing them
 wrangle about mans (*summum bo-
 num*) chiefest good, one placing
 it in this, and another in that; he
 went to the Market, and bought
 up all that was good, hoping among
 all he should not miss of it, but he
 did. Many look for happiness in
 us, others look for it in the Crea-
 tures, but they must all say, It is
 not in us, (*Nil dat quod non habet.*)
 Nothing can give what it hath not;
 if the Conduit-pipe hath no water,
 it can give no water; if a man hath
 no money, he can give no money;
 if the creatures have no happiness,
 they can give no happiness: Now
 this Jewel, this Pearl, Happiness,
 is not to be found in the breast, in
 the bosome of Creatures. In a
 word, because I must hasten to a
 close, Mans happiness lies,

First, In his Communion with
 God. as Experience and Scripture
 demonstrates. *Happy is that peo-
 ple that is in such a case,* (but give
 me that word again,) yea, happy
 is that People, whose God is the

N 5

Lord.

Iia. 56. 12.

Job 28 14.

Psal. 144

15.

Lord. A man whose soul is in communion with God, shall find more pleasure in a desert, in a dungeon, a den, yea in death, than in the place of a Prince, than in all worldly delights and contents, &c.

*Pfal. 32.
1, 2.*

Secondly, In pardon of Sin; Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. It is not, blessed is the honourable man, but blessed is the pardoned man; It is not, blessed is the rich man, but blessed is the pardoned man; It is not, blessed is the learned man, but blessed is the pardoned man; It is not, blessed is the politick man, but blessed is the pardoned man; It is not, blessed is the victorious man, but blessed is the pardoned man. Do with me what thou wilt, since thou hast pardoned my sins, saith Luther.

Mat. 5. 8.

Thirdly, In a compleat Fruition and enjoyment of God, when we shall be here no more: Blessed are the pure in heart, for they shall

God. Now they see him but
 kly, but in heaven they shall see
 face to face, they shall know as
 they are known. But of these things
 have spoken largely elsewhere, and
 therefore shall satisfy my self with
 these hints.

1 Cor. 13.
 12.

6. Direction.

Lastly, If you would be good be-
 comes, then you must break your co-
 nant with sin betimes.

You must fall out with your lusts
 times; you must arm and fence
 our selves against sin betimes; a
 man never begins to fall in with
 Christ, till he begins to fall out
 with his sins; till sin and the soul
 be two, Christ and the soul cannot
 be one: Now to work your hearts to
 this, you should always look upon sin
 under these Notions.

Isa. 28. 15
 18.

1. Notion.

First, If you would have the league
 dissolved betwixt sin and your Souls
 times, then look upon sin under the
 notion of an enemy betimes.

Dearly

1 Pet. 2. 11
Sins, especially
against
knowledge
are (*peccata vulnerantia, & devastantia*) wounding and
wasting.

Dearly Beloved, I beseech you, as Strangers and Pilgrims, abstain from fleshly lusts, which war against the Soul. As the Viper is killed by her young ones in her belly, so are poor sinners betrayed and killed by their own lusts, that are nourished in their bosoms.

*Pittacus, a Philosopher, challenging Phylon the Athenian Captain (in their Wars against them) to single Combat, carried a Net privily, and so caught him, and overcame him; so doth sin with poor sinners. The dangerous, pernicious, malignant nature of sin, you may see in the story of the Italian, who first made his Enemy deny God, and then stabbed him to the heart, and so at once murdered both Body and Soul. Sin betrays us into the hand of the Devil, as *Dalila* did *Sampson* into the hands of the *Philistines*.*

Sugared Poysons go down pleasantly; Oh! but when they are down

down they gall, - and gnaw, and
ripen the very heart-strings asun-
der; it is so with sin: Ah! poor
souls, have not you often found it
so?

When *Phocas* the Murtherer
thought to secure himself by build-
ing high walls, he heard a Voice
from Heaven, telling him, that
though he built his Bulwarks ne-
ver so high, yet the sin within would
soon undermine all.

St. Ambrose reports of one *Theo-
philus*, that having a disease upon
his body, the Physician told him,
that except he did abstain from in-
temperance, drunkenness and un-
cleanness, he would lose his eyes:
His heart was so desperately set
upon his sins, that he cries out, Then
(*vale lumen amicum*) farewell sweet
light.

Ah! how did his lusts war both
against body and soul!

The Old Man is like a Trea-
cherous friend, and a friendly
Traitor; though it be a harder
thing

thing to fight with a mans lusts, than it is to fight with the Cross, yet you must fight or die, if you are not the death of your sins, they will prove the death of your souls.

As one of the Dukes of Venice died fighting against the *Naujanes* with his weapons in his hand.

The Oracle told the *Cyrrheans*, (*Noctesque diesque bella gerendum*,) they could not be happy, unless they waged War night and day; no more can we, except we live and die fighting our lusts.

Ah! Young Men, Can you look upon sin under the Notion of an Enemy, and not break with it, and not arm against it?

Well, remember this, the pleasure and sweetness that follows victory over sin, is a thousand times beyond that seeming sweetness that is in sin; and as victory over sin is the sweetest victory, so it is the greatest victory; there is no conquest to that which is gotten over a man's own corruptions. *He that is slow to anger, is better than*

than the Mighty, and he that runneth with his spirit, than he that taketh a City.

It is noble to overcome an enemy without, but it is more noble to overcome an enemy within; it is honourable to overcome fiery flames, but it is far more honourable to overcome fiery lusts.

When *Valentinian* the Emperour was upon his dying bed, among all his victories only one comforted him, and that was victory over his worst enemy (*viz.*) his own naughty heart.

Ah! Young men, young men, your worst Enemies are within you, and all their Plots, Designs, and Assaults are upon your Souls, your most noble part; they know that Fort Royal be won, all their own, and you are undone, and shall be their slaves for ever; and therefore it stands you upon to arm your selves against these inbred enemies; and you engage Christ in the quarrel, you will carry the day, and when

Rom. 7. 22

23.

2 Cor. 10.

3, 4, 5, 6.

Gal. 5. 17.

when you shall lie upon your dying beds, you will then find that there is no comfort to that which ariseth from the conquest of your own hearts, your own lusts.

2. Notion.

2 Pet. 3.6. Secondly, If you would break Covenant with sin, if you would arm and fence your selves against sin betimes, then look upon sin as the Soules Bonds.
Gal. 3.10.
Joh. 8.34.

For as Bonds tie things together, so doth sin tie the sinner and the curse together, it binds the sinner and wrath together, it links the sinner and Hell together. I perceive that thou art in the gall of bitterness, and in the bond of Iniquity. Iniquity is a chain, a bond; now, bonds and chains gall the body, and so doth sin the soul; and as poor Captives are held fast in their chains, so are sinners in their sins, they cannot redeem themselves by price, nor by power.

2 Tim. 2.
alt.

Ah! Young men, young men

to bondage to Soul-bondage, no
 slavery to Soul-slavery; the *Israelites*
 bondage under *Pharaoh*, and
 the Christians bondage under the
Turks, is but the bondage of the
 body, of the baser and ignoble part
 of man; but yours is Soul-bondage,
 Soul-slavery, which is the saddest
 and greatest of all.

S. Augustine
 saith of
Rome, that
 she was
 the great
 Mistress of
 the world,
 and the
 great
 drudge of
 Sin.

Ah Friends! you should never
 look upon your *sins*, but you should
 look upon them as your *bonds*, yea,
 as the worst bonds that ever were;
 all other chains are golden chains,
 chains of Pearl, compared to those
 chains of Iron and Brass, those
 chains of lusts, with which you are
 bound. Ah! who can thus look
 upon his chains, his sins, and not
 loath them, and not labour for
 freedom from them: *Justinus*
 the Emperours Motto was, (*Li-*
bertas res inestimabilis,) Liberty is
 invaluable; if Civil Liberty be,
 surely Spiritual Liberty is much
 more: if you ask souls that were
 once in a state of of bondage, but
 are

Chrysoſt
Hom. 19. in
prior. Epist.
ad Corinth.

are now Chriſt's free-men, they will tell you ſo.

It was a good obſervation of St. Chryſoſtom, that Joſeph was the free man, and his Miſtreſs was the ſervant, when ſhe was at the beck of her own luſts, when ſhe tempted and he reſuſed. Such as live moſt above ſin and temptation, are the greateſt free-men; others that live under the power of their luſts, are but ſlaves, and in bonds, though they dream and talk of freedom. Tit. 3. 3.

Jude 23.
Apazontes
 ſignifies a
 violent
 ſnatching,
 as the tender heart-
 ed Mother to ſave the
 life of her child, pulls
 it haſtily,
 and with
 violence
 out of the
 fire.

3. Notion.

Thirdly, If you would break league with ſin, and arm and fence yourſelves againſt it, then look always upon ſin under the notion of fire.

And others ſave with fear, pulling them out of the fire. Oh ſnatch them out of their ſins, as you would ſnatch a child, a friend out of the fire! Or as the Angels ſnatched Lot out of Sodom, haſtily, and with a holy violence, natural fire may burn the houſe, the goods.

oods, the treasure, the servant, the
child, the wife, the body ; but this
fire burns the Soul, it destroys and
consumes that noble part, which is
more worth than all the treasures
of a thousand worlds ; every man
with a hand, and a heart to quench
that fire that burns in his Neigh-
bours house, but few men have ei-
ther hands or hearts to quench the
fire that burns their Neighbours
souls : this is, and this shall be for
Lamentation.

I have read of one, who upon
the violence of any temptation to
sin, would lay his hands upon burn-
ing coals, and being not able to
hide it, would say to himself, Oh !
how unable shall I be to endure
the pains of Hell ? And this re-
strained him from evil ; but what
the fire of Hell, to the fire of sin ?
Now to provoke you to look upon
under the notion of fire, con-
sider with me, the sundry resem-
blances between material and
immaterial fire, between corpo-
real common fire, and between
this

Dr. Deni-
son's three-
fold Reso-
lution,
part. 2.
sect. 2.

this Spiritual Fire, Sin. As,
 First, Fire is terrible and dreadful; a Ship on fire, an House on fire, Oh how dreadful is it! so fire sets home upon the Conscience, exceeding terrible and dreadful. *Mine iniquity* (so the Hebrew is greater than I can bear: Sin or Iniquity is often put for the punishment of sin, by a Metonymy of the efficient for the effect; for sin is the natural Parent of Punishment. *Mine iniquity*, saith Cain, is so great, and lies so heavy, so terrible and dreadful upon my Conscience, that it cannot be forgiven: And thus by his diffidence he stabs two at once; the Mercy of God, and his own Soul. So Judas, *I have sinned, in that I have betrayed innocent blood, and he went and hanged himself.*

As there is no fighting with a mighty Fire, so there is no bearing up, when God sets home sin upon the Conscience; a man will then chuse strangling, or hanging, rather than living under such wounds and lashes of Conscience.

Histo

Gen. 4.13.
Mentiris
 Cain, thou
 liest, Cain,
 saith one
 on the
 Text.

Mar. 27.3,
 4, 5.

stories abound with instances of
Nature; But I must hasten to
close.

Secondly, Fire is most dange-
rous and pernicious, when it breaks
out of the Chimney, or of the
house; so it is with sin. Sin is bad
in the eye, worse in the tongue,
worse in the heart, but worst of all
in the life. Fire, when out of its
proper place, may do much hurt in
the house, but when it flames
abroad, then it doth most mischief
to others.

Sin in the heart may undo a man,
sin in the life may undo others,
as well as a man's self. Set a guard
upon thy Eye, a greater upon thy
heart, but the greatest of all upon
thy Life.

Salvian relates, how the Hea-
ven did reproach some Christi-
ans, who by their lewd lives,
made the Gospel of Christ to be
reproach. Where (said they)
that good Law which they do
love? where are those Rules
of

2 Sam. 12.

9, 10, 11,

12, 13, 14,

15.

Job 31. 1.

Prov. 4. 23.

Eph. 5. 15.

Salvianus

de Gub. 4.

of godliness which they do learn they read the holy Gospel, and are unclean; they hear the Apostles Writing, and yet are drunk; they follow Christ, and yet disobey Christ; they profess a holy Law and yet do lead impure lives.

But the lives of other Christians have been so holy; that the very Heathens observing them, have surely, this is a good God, whose servants are so good.

It is brave, when the life of a Christian is a Commentary upon Christs Life.

Augustine.

One speaking of the Scriptures saith, (*Verba vivenda, non legenda*) they are words to be lived and practised, not read only.

Plutarch.

A Heathen adviseth us to demean our selves so circumspectly, as our Enemies did always behold. And said another, For shame, either live as Stoicks, or leave off the name of Stoicks. Sirs, live as Christians, or lay down the name of Christians.

Epicetus.

Thine

Thirdly, Fire hardens, it makes weak and limber Clay to be stiff and strong for the Potters. So Sin hardens, it hardens the heart against the Commands of God, the Calls of Christ, and the wrestings of the Spirit.

As you see in *Pharaoh*, the *Jews*, the most that are under the sound of the Gospel.

How many hath this fire hardened in these days, by making them to slight soul-softening means, and by drawing them to entertain hardning thoughts of sin, and to fall in with soul-hardning company, and soul-hardning principles, and soul-hardning examples, or hardened and unsensible sinners? One long since thus complained, That they did (*Patrentium Christi iacturam, quam suam,*) calmly pass by the injuries done to Christ, than those which were done unto themselves: This Age full of such hardened unsensible sinners.

Fourth-

Jer. 5. 3.
ch. 19. ult.
Isa. 9. 13.

Jer. 2. 25.
ch. 18. 12.

Jer. 17. 11.
Jer. 17. 12.
Jer. 17. 13.
Jer. 17. 14.
Jer. 17. 15.
Jer. 17. 16.
Jer. 17. 17.
Jer. 17. 18.
Jer. 17. 19.
Jer. 17. 20.
Jer. 17. 21.
Jer. 17. 22.
Jer. 17. 23.
Jer. 17. 24.
Jer. 17. 25.
Jer. 17. 26.
Jer. 17. 27.
Jer. 17. 28.
Jer. 17. 29.
Jer. 17. 30.
Jer. 17. 31.
Jer. 17. 32.
Jer. 17. 33.
Jer. 17. 34.
Jer. 17. 35.
Jer. 17. 36.
Jer. 17. 37.
Jer. 17. 38.
Jer. 17. 39.
Jer. 17. 40.
Jer. 17. 41.
Jer. 17. 42.
Jer. 17. 43.
Jer. 17. 44.
Jer. 17. 45.
Jer. 17. 46.
Jer. 17. 47.
Jer. 17. 48.
Jer. 17. 49.
Jer. 17. 50.
Jer. 17. 51.
Jer. 17. 52.
Jer. 17. 53.
Jer. 17. 54.
Jer. 17. 55.
Jer. 17. 56.
Jer. 17. 57.
Jer. 17. 58.
Jer. 17. 59.
Jer. 17. 60.
Jer. 17. 61.
Jer. 17. 62.
Jer. 17. 63.
Jer. 17. 64.
Jer. 17. 65.
Jer. 17. 66.
Jer. 17. 67.
Jer. 17. 68.
Jer. 17. 69.
Jer. 17. 70.
Jer. 17. 71.
Jer. 17. 72.
Jer. 17. 73.
Jer. 17. 74.
Jer. 17. 75.
Jer. 17. 76.
Jer. 17. 77.
Jer. 17. 78.
Jer. 17. 79.
Jer. 17. 80.
Jer. 17. 81.
Jer. 17. 82.
Jer. 17. 83.
Jer. 17. 84.
Jer. 17. 85.
Jer. 17. 86.
Jer. 17. 87.
Jer. 17. 88.
Jer. 17. 89.
Jer. 17. 90.
Jer. 17. 91.
Jer. 17. 92.
Jer. 17. 93.
Jer. 17. 94.
Jer. 17. 95.
Jer. 17. 96.
Jer. 17. 97.
Jer. 17. 98.
Jer. 17. 99.
Jer. 17. 100.

=
 Gen. 22.
 Pſal. 51.
 Job 3.
 Mat. 25.
 Rom. 1. 15.
 &c.

Iſidore the
 Monk was
 very much
 out, who
 vaunted
 that he
 had in
 himſelf no
 motion to
 ſin forty
 years toge-
 ther.

Fourthly, Fire is a lively active Element, ſo is ſin. Ah! how lively and active is the fire in *Abraham*, *Dauid*, *St. Peter*, *St. Paul*, and other Saints though Chriſt by his death has given it its mortal wound, yet lives, and is, and will be active in the deareſt Saints. Though ſin and Grace were not born together neither ſhall they die together yet while Believers live in the World, they muſt live together. There is a Hiſtory that ſpeaks of a Fig tree that grew in a ſtone wall, and all means was uſed to kill it; they cut off the branches and it grew again, they cut down the body and it grew again they cut it up by the root and ſtill it lived, and grew, until they pulled down the ſtone wall: Death ſhall pull down our ſtony walls, ſin will live, this fire will burn.

We may ſay of Sin, as ſome ſay of Cats, that they have many lives; kill them, and they will live.

again, kill them again and they
 will live again : So kill Sin
 again, and it will live again ; kill
 again, and it will live again :
 Sin oftentimes is like that
 monster *Hydra*, cut off one head,
 and many will rise up in its
 room.

Fifthly, Fire is of a penetra-
 ting nature, it pierceth and wind-
 eth it self into every corner, and
 sink, and so doth sin wind it
 self into our thoughts, words, and
 works, it will wind it self in-
 to our understandings, to darken
 them ; and into our judgments,
 to pervert them ; and into our
 affections, to disorder them ;
 and into our Consciences, to cor-
 rupt them, and into our carriages
 to debase them. Sin will wind
 it self into every Duty, and every
 Mercy ; it will wind it self into
 every one of our enjoyments, and
 into our concerns.

Hannibal, having overcome the
 Romans, put on their Armour

O

on

Isa. i. 5, 6.

Rom. 7. 13.

17.

Sin is (*Má-
 lum Catho-
 licum,*) A
 Catholick
 evil.

*Quodcunque
 in peccato,
 peccatum*

est. What-
 soever is
 in sin, is
 sin.

on his Souldiers; and so by this policy, they being taken for Romans won a City: but what are Hannibal's wiles to sins wiles, or Satans wiles? if you have a mind to be acquainted with their wiles look over my Treatise, called *Precious Remedies against Satans Devices.*

Psal. 21. 9.

2Pet. 2. 5, 6

Prov. 6. 32.

Eccl. 9. 18.

Pro. 13. 13.

Ch. 20. 29.

Ch. 11. 2.

Ch. 15. 25.

Ch. 21. 7.

Sixthly and lastly, Fire is a devouring, a consuming Element: it turns all Fuel into Ashes, it is a Wolf that eats up all. So sin is a Fire that devours and consumes all: it turned Sodom and Gomorrah into ashes, it hath destroyed the Chaldean, Persian, and Grecian Kingdoms, and will at last destroy the Roman Kingdom also. This Wolf eat up Sampson's strength, Absolom's beauty, Archtophel's policy, and Herod's glory &c. it hath drowned one world already, and will at last burn another, even this. Oh the Hopes, the Hearts, the Happinesses, the Joys, the Comforts, the Souls that this Fire (Sin) hath

consumed, and destroyed, &c.
 Peter Camois a Bishop of Barra in
 France, in his draught of Eternity,
 Lumb. 7. 5. tells us, that some devout
 personages caused those words of
 the Prophet *Isaiab* to be written in
 letters of gold upon their Chimney-
 pieces: *Who amongst us shall dwell
 with the devouring fire? who a-
 mongst us shall dwell with everlasting
 burnings?*

Isa. 33. 14.

Ah! Young men, young men,
 desire that you would always look
 upon sin under the notion of fire,
 as such fire as lays the foundation
 of everlasting fire, for everlasting
 burnings, and this may work when
 others will not.

I have read of a grave and
 chaste Matron, who being mo-
 ved to commit folly with a lewd
 buffian, after some discourse
 she called for a pan of burning
 coals, requesting him for her
 sake to hold his finger in them
 for an hour: He answered, This is

an unkind request; to whom she replied, That seeing he would not do so much as to put one finger upon the coals for an hour, she would not yield to do that, for which she should be tormented, both body and soul in Hell fire for ever. The Application is easie, &c.

4 Notion.

Fourthly, *If you would break with sin betimes, if you would arm against sin in the spring and morning of your dayes, then you should look upon sin under the notion of a thief.*

2 Pet. 3.4.
Gen. 3.

And indeed sin is the greatest Thief, the greatest Robber in the World, it robbed the Angels of all their Glory, it robbed *Adam* of his Paradise and Felicity, and it hath robbed all the Sons of *Adam* of five precious Jewels, the least of which was more worth than Heaven and Earth.

1. It hath robbed them of the holy and glorious Image of God, which would have been fairly ingraven

the raven upon them, had Adam
blood, &c.

2. It hath robbed them of their
sonship, and of Sons hath made
them Slaves.

3. It hath robbed them of their
friendship, and made them ene-
mies.

4. It hath robbed them of their
communion and fellowship with
Father, Son, and Spirit, and made
them strangers and aliens.

5. It hath robbed them of their
glory, and made them vile and mi-
serable. It hath robbed many a na-
tion of the Gospel, and many a Pa-
trist of many a happy Guide, and
many a Christian of the favour of
God, the Joyes of the Spirit, and the
peace of Conscience.

Oh ! the Health, the Wealth, the
honour, the Friends, the Relations
that Sin hath robbed thousands

Nay, It hath robbed many of
their Gifts, their Arts, their Parts,
their Memory, their Judgments ;

O 3

yea,

Well did
one of the
Fathers
call Pride
and Vain-
glory, The
sweet Spoil-
er of spi-
ritual Excel-
lencies, and
a pleasant
Thief.

yea, their very reason, as you may see in *Pharaoh*, *Nebuchadnezzar*, *Belshazzar*, *Achitophel*, *Haman*, *Herod*, and those *Babylonish* Princes that accused *Daniel*.

And so in *Menippus* of *Phœnicia* who having lost his goods, strangled himself. And so *Dinarchus* *Phidion*, at a certain loss cut his own throat, to save the charge of Cord. And so *Augustus* *Cæsar* (in whose time *Christ* was born) was so troubled and astonished at the relation of an overthrow from *Varus*, that for certain months together he let the hair of his head and beard grow still, and wore it long; yea and other whiles would run his head against the doors, crying out, *Quintilius Varus* deliver up my legions again: by all which it is most apparent, that sin is the greatest Thief in all the world.

Suetonius.

Oh ! Then who would not break League and Covenant with it, and be still in pressing of God to do justice upon it, &c.

5. Notion.

Fifthly, If you would break with
and arm and fence your selves
against sin betimes, then you must
upon sin under the notion of a
burden betimes.

And indeed, Sin of all burdens
the heaviest burden in all the
world. Innumerable evils have com-
passed me about, mine iniquities have
hold upon me, so that I am not
able to look up; they are more than
the hairs of my head; therefore my
heart faileth me. And again, Mine

iniquities are gone over my head,
(with the same person) as an heavy
burden, then, they are too heavy for me to
cry out. Sin is a weight that easily be-
lieveth poor souls, it is a burden that so
cribbles them, and puzzles them,
that it curbs them, and girds them,
that it presses and oppresses them,
that it wrings many bitter tears
from their eyes, and many sad and
anxious sighs and groans from their
bosoms.

Again, As Sin is a burden to

Neh. r. 1.

Hab. 1. 1.

Mal. 1. 1.

Psal. 40. 12.

Psal. 38. 4.

Heb. 12. 1.

Rom. 7. 13.

ult.

Jude 6,

Christian ; so it is a burden to Heaven, it made Heaven weary to bear the Angels that fell ; no sooner had they sinned but Heaven groans to be eased of them, and it never left groaning till Justice had turned them a groaning to Hell.

Numb. 16.
16, 35.

Again, As sin is a burden to Heaven, so sin is a burden to the Earth ; witness her swallowing up *Corah, Dathan, and Abiram*, their Wives, Children, Goods, Servants, &c. Ah sinners ! your sins make the very Earth to groan ; they make the Earth weary of bearing you. Oh ! how doth the Earth groan and long to swallow up those Earthly wretches, whose hopes, whose hearts are buried in the Earth ; these shall have little of Heaven but enough of Earth when they come to die.

Rom. 8. 19,
20, 21, 22,
23.

Cornelius à Lapide, tells a story that he heard of a famous Preacher, who shewing the bondage of the Creature, brings in the Crea-

ture

tures complaining thus : Oh ! that we could serve such as are Godly ! Oh ! that our substance and our flesh might be incorporated into godly people, that so we might rise into glory with them ! Oh ! that our flesh might not be incorporated into the flesh of sinners ; for if it be, we shall go to Hell, and would any Creature go to Hell ? Oh ! we are weary of bearing sinners, we are weary of serving of sinners ; Thus the Creatures groan, thus the Creatures complain, the sinners sins forcing them to it, &c.

Again, Sin is a burden to God. *Behold I am pressed under you, as a Cart is pressed that is full of sheaves.* By this plain, pithy, country-comparison God shews how sadly he is pressed and oppressed ; how sorely he is wearied and tired with those peoples sins. Divine patience is even worn out ; Justice hath lift up her hand, and will bear with them no longer. God seems to groan under the pressure of their

Amos 2. 1.

Isa. 43. 24.

fin, as a Cart seems to do under a heavy load; of this God complains by the Prophet *Isaiah*: *Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I am as weary of your sins, as a travelling woman is weary of her pains, saith God. Sin was such a burthen to God, that he sweeps it off with a sweeping flood, Gen. 7. &c.*

Luk. 22. 44

A strange watering of a Garden. *Bern.*

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Pet. 2. 2.

Isa. 9. 6.

Again, Sin is a burden to Christ, it made him sweat, as never man sweat; it made him sweat great drops of clotted or congealed blood. Sin put Christs whole body into a bloody sweat, it made him groan piteously when he bare our sin on his body on the Tree. Sin made his soul-heavy even to the death, and had he not been one that was mighty, yea that was Almighty, he had fainted and failed under his burden. And thus you see what a burden sin is to Man, to all Creatures, to Heaven, to Earth, to God, to Christ, and therefore

you would break with sin betimes, look always upon it as a burden, yea, as the greatest and heaviest burden in all the world,

6. Notion.

Sixthly and lastly, *If you would break Covenant with sin, and arm and gird your selves against it betimes, then you must look upon it betimes under the notion of a Tyrant.*

And indeed, sin is the worst and greatest Tyrant in the World. O how few Tyrants can but Tyrannize over our bodies, but Sin is a Tyrant that tyrannizes over both body and soul, as you may see in the sixth, and seventh of the *Revelations*. Sin is a Tyrant that hath all kind of jurisdiction in most mens hearts, it sets up the Law of Pride, the Law of Passion, the Law of Oppression, the Law of Formality, the Law of Hypocrisie, the Law of Inconstancy, the Law of Self-love, the

Tit. 3. 3.

the Law of carnal Reason, the Law of Unbelief, and strictly command Subjection to them, and proclaim Fire and Sword to all that stand out; this Saints and Sinners, Good Men and Bad, do sufficiently experience.

Thales one of the seven Sages, used to say that few Tyrants lived to be old, but it is far otherwise with this Tyrant Sin.

Sin is a Tyrant, of many thousand years standing, and though it hath had many a wound and many a foil, and received much opposition, yet still it playes the Tyrant all the World over. On the hearts that this Tyrant makes to ache, the souls that this Tyrant makes to bleed.

Pro. 6. 4, 16

Pharaoh's Tyranny was nothing to this Tyranny, this Tyrant will not so much as suffer his slaves to sleep: They sleep not except they have done mischief, and their sleep is taken away unless they can come to fall. The wicked are like the troubled Sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace to the wicked saith my God.

Isa. 57. 20, 21.

Other Tyrants have been brought

brought down, and brought under by humane power, but this cannot but by a Divine; the power of man hath brought down many of the Tyrants of this world, but it is only the power of Christ that can bring down this Tyrant, that can cast down his strong holds, 2 Cor. 10. 3, 4, 5, 6, &c. therefore engage Christ in the conflict, draw him in to the battle, and in the end the conquest will be yours.

Vitellius, who had been Emperour of all the World, yet was driven thorow the streets of *Rome* stark naked, and thrown into the River *Tyber*, &c.

Andronicus the Emperour, for his cruelty towards his people, was by them at last shamefully deposed, and after many contumelies, hanged up by the heels.

Ptolomy was put on a Cross, *Bazet* in an Iron Cage, *Phocas* broken on the Wheel, *Lycaon* cast to the Dogs (as well as *Jezabel*) *Atrilus* thrust into a Forge, King *Gath* into a Beer barrel, &c. But none of

of these that have tamed these Tyrants, that have brought down these mighty *Nimrods*, have been able to tame, to bring under the Tyrants, the sins, the lusts that have been in their own bosoms; many a man hath had a hand in bringing down of worldly Tyrants; who notwithstanding have died for ever from the hand of a Tyrant within, &c.

CHAP. VIII.

ANd thus much for the Directions that young men must follow, if they would be good betimes, if they would seek and serve the Lord in the spring and morning of their days. I shall now give some brief Answers to the young mans Objections, and the old mans Scruples, and so close up this Discourse.

Object. I.

But some young men may object and say, you would have us to be good betimes,

times, and to seek and serve the Lord
in the primrose of our dayes, but it
may be time enough hereafter to fol-
low this counsel; we are young, and it
may be time enough for us to mind
these things hereafter, when we have
satisfied the flesh so and so; or when
we have got enough for the world, and
laid up something that will stand us
in stead, and that may oyl our joynts
when we are old. Now,

To this Objection I answer,

First, That it is the greatest fol-
ly and madnels in the world, to
put off God and the great things
of eternity with May-be's; what
Trades-man, what Merchant, what
Mariner, so mad, so foolish, so
blockish, as to put off a present
reason, a present opportunity of
profit and advantage, upon the
account of a May-be? It may be
I may have as good a reason,
it may be I shall have as golden
an opportunity to get and to in-
rich my self as this is; and there-
fore Farewell to this. No men
that are in their right minds will
argue

argue thus; and why then should you, especially in the things that are of an everlasting concernment to you?

I have read of one *Monarcho*, a Frantick Italian, who thought that all the Kings of the Earth were his Vassals; and as Frantick are they who wilfully neglect present seasons of Grace, upon the account of a future May-be, &c.

Young men, if you will but go into burial places, you shall find graves exactly of your length.

Secondly, I answer, it may be if thou neglectest this present season and opportunity of grace, thou mayest never have another; it may be Mercy may never knock more if thou dost not now open, it may be Christ shall never be offered to thee more, if now thou dost not close with him, and accept of him; it may be the Spirit will never strive more with thee, if now thou dost resist him, and withstand him; it may be a pardon shall never be offered to thee more, if now thou wilt not take it, it may be the Gospel shall never sound more in thy ears,

now thou wilt not hear it: now set one May-be against another May-be, set Gods May-be against thine own May-be. But,

Thirdly, Doubtless, there are many thousand thousands now in Hell, who have pleased themselves, and put off God and the seasons of Grace with a May-be, hereafter may be time enough; it may be when I have gratified such a lust, and when I have treasured so much of the World, I will return, and seek, and serve the Lord; but before ever this season or opportunity come, Justice hath cut the thread of their lives, and they are now miserable forever; and now they are still cursing themselves, because they have slipt their golden opportunities upon the account of a May-be, &c.

Fourthly and lastly, This putting off of God and the present seasons of Grace with a May-be, is very provoking to God, as you may see if you will but read from

It was an unspeakable vexation to King *Lysimachus*, that his staying to drink one draught of water, lost him his Kingdom.

from the twentieth verse to the three and thirtieth of the first of *Proverbs*. Nothing stirs and provokes a Master more, than his Servants putting off his service or his commands with a May-be; it may be I will, it may be I may do this and that; nothing puts a Master sooner into a heat, a flame, than this; nor nothing puts God more into a flame than this, as you may see by comparing *Psal.* 95. ver. 6. to the end, with that third of the *Hebrews*, and the 7, 8, 9, 10, 11, 13, 16, 17, 18, 19. Read the words and tremble at the thoughts of a May-be, at the thoughts of putting off of God, and the seasons of grace.

I have read of two, who cut off their right hands for one another, and then made it an excuse, a put off, they were lame, and so could not serve in the Gallies of *France* the first, King of *France*; but this practice of theirs did so incense and provoke the King, that he sent them both to the Gallows.

I suppose the Reader is not so young, but knows how to apply

Object. 2.

If I should begin to be good betimes, and to seek and serve the Lord in the spring and morning of my days, I should lose my friends, I should lose their favour, for they are carnal and worldly, and had rather I should seek after Gold than God, the Creature than Christ, Earth than Heaven, &c.

Now to this I answer, Surely you are out; for,

First, This is the high way, the straightest way to gain the best, the truest, and the soundest friends;

When a mans ways please the Lord, he maketh even his enemies to be at peace with him. When a man falls in with God, God will work the creatures to fall in with him: *Joseph found it so, and Jacob found it so, and Job found it so, the three Children found it so, and Daniel found*

Prov. 16. 7.

Job 5. 23.

to 28.

it

it ſo, as you all know that have but read one Scripture, and many in this age (as bad as it is) have found that the beſt way to make Friends is firſt to make God our Friend. Ah! young men, young men, you ſhall not loſe your friends (by ſeeking and ſerving the Lord in the Spring and Morning of your daies) but only exchange bad ones for good ones, the worſt for the beſt; he that gives up himſelf be- times to the Lord ſhall have God for his friend, and Chriſt for his friend, and the Angels for his friends, and the Saints for his friends; Chriſt will be to ſuch,

Luk. 15. 7.

Iſa. 10. 6, 7,

8, 9.

Heb. 4. 14.

Iſa. 59. 16,

17. ch. 44.

14.

Mal. 3. 6.

Pſal. 121.

45 5.

Firſt, *An Omnipotent Friend.*

Secondly, *An Omniscient friend.*

Thirdly, *An Omnipreſent friend.*

Fourthly, *An Indeficient friend.*

Fifthly, *An Independent friend.*

Sixthly, *An Immutable friend.*

Seventhly, *A Watchful friend.*

Eighthly, *A Loving friend.*

Ninthly, *A Faithful friend.*

Tenthly, *A Compassionate friend.*

Eleventhly, *A Close friend.*

There

There is a friend that sticketh closer
than a Brother, Prov. 18. 24. Such
a friend is Christ, and such a friend
as ones own soul, and a rare hap-
piness, hardly to be match'd.

Twelfthly, *An universal friend,*
a friend in all cases, and a friend in
all places. Christ is so a friend to
every one of his, as if he were a
friend to none besides: Hence it is
that they say, not only, *our Lord,*
our God, but *my Lord* and *my God*; *Christ*
is such an universal friend, as
that he supplies the place, and acts
the part of every friend.

Thirteenthly, *He is our best friend,*
Gal. 90. 1. before we had a friend
all the World, he was our friend,
Rom. 8. 21.

Lastly, *He is a constant friend,*
whom he loves, he loves to the
end.

Augustus Caesar would not sud-
denly entertain a League of friend-
ship with any, but was a constant
friend to those he loved; (*Amare
cito desisto, nec temere incipio,*)
I love ere long, as long ere I leave;

Where

1 Joh. 4. 16.
Tit. 1. 2.
Isa. 63. 9.

Luk. 1. 43.
Joh. 20. 28.
Phil. 4. 19.
Joh. 13. 1.

Alexander
the Great
cannot cut
that knot
of Friend-
ship that
is tyed
betwixt
Christ and
his.

Where Christ begins to love, he alwaies loves, *Jer. 31. 3. I have loved thee with an everlasting love*: Now who would not venture the loss of all friends in the world, to gain such a friend as this is?

Ah! Young men, and Women let me say to you, what *Seneca* said to his friend *Polybius*; (*Eas tibi non est de fortuna conqueri, salvo Casare,*) Never complain of thy hard fortune as long as *Cesar* is thy friend: so say I, never complain of your loss of friends, so long as by losing of them, you gain Christ to be your friend.

Secondly, Thou wert better be without their friendship and favour than to enjoy it upon any sinful and unworthy accounts; thou wert better run the hazard of losing thy friends, and their favour, by seeking and serving the Lord in the Prime rose of thy dayes, than to run the hazard of losing God, Christ, Heaven for eternity, and thy soul for ever, by neglecting the things of thy peace. It was a gallant return which these nob

Mat. 8. 46.

Mat. 16. 26.

ble *Sutilius* made his friend, requesting of him an unlawful favour, such language as this; I had as good be without such a friend, as with him, who will not let me need in what I ask: To whom he replied, I can want such a friend you, if for your sake I must do that, that is not honest. The Application is easie.

Well young men, remember this, the torment of a thousand Hells, were there so many, comes far short of this one voice, to be turned out of Gods presence with a (*Non mi nos,*) I know you not.

Ah! Young man, young man, you wert better ten thousand times to be cast out of the thoughts and hearts of thy carnal friends and relations, than to be cast out of Gods presence with a damned *Cain* for ever, than to be excluded out of the general assembly of the Saints, and Congregation of the first-born, which is written in Heaven: and therefore away with this objection. But

Third-

Mat. 7.23.

Gen. 4.
Heb. 12.23

Thirdly, The favour and friendship of such carnal persons, is very fickle and inconstant, it is very fading and withering. Now they stroke, and anon they strike; now they lift up, and anon they cast down; now they smile, and anon they frown; now they kiss, and anon they kill; now they cry, *Hosanna, Hosanna,* and anon they cry *Crucifie him, Crucifie him.* *Haman* is one day feasted with the King, and the next day made a feast for Crowes; the Princes of *Babylon* were highly in King *Darius* his favour one day, and cast into the Lyons Den the next; the Scribes and Pharisees that cryed up *Judas* one day, did in effect, bid him go and hang himself the next day.

Such mens favours and friendship are as *Venice* Glasses, quickly broken, and therefore not much to be prized or minded. Histories abound with instances of this nature; but I must hasten, only remembring this, that every dayes experience tells us, that wicked men

Esth. 7.

Dan. 6.

Mat. 27. 3,

4. 5.

Valerian,

Valens,

Belisarius,

Bajazet,

Pythias,

Dionysius,

Pompey,

William

the Con-

querour,

and many

others

have found

it so.

in loon turn Tables, and cross their
books; their favour and friendship
usually like to a morning Cloud,
like to *Jonah's* Gourd, one
hour flourishing, and the next hour
withering; and why then shouldest
thou set thy Heart upon that which
is more changeable than the Moon?

Fourthly and lastly, Who but a
mad man would adventure the loss
of the King's favour, to gain the fa-
vour of his Page? who but a stark
William would run the hazard of lo-
sing the Judges favour upon the
bench, to purchase the good will
of the Prisoner at the Bar?

Socrates, preferred the King's
countenance before his Coin; and
must you prefer the favour of
men, the countenance of *Christ*, and
the things of Eternity, above all the
favour and friendship of all the men
of the *World*: When your nearest
friends, and dearest Relations
stand in competition with *Christ*,
the things above, you must
leave them off; you must turn your
P backs

Glaucus
who chan-
ged his
Armour
of Gold
with *Dio-
mede* for
his Armor
of Brass,
stands up-
on record
for a Fool.

Psal. 45, 7.

Psal. 45, 10
Mat. 10, 30
Luk. 14, 7.
26, 27.

backs upon them, and welcome Christ, and the things of your Peace. he that forsakes all Relations for Christ, shall certainly find all Relations in Christ; he will be Father, Friend, Husband, Child; he will have every thing to thee, who takest him for thy great All.

Object. 3.

I, but I shall meet with many reproaches from one, and another, if I should labour to be good betimes, if I should seek and serve the Lord in the Spring and Morning of my Youth.

Now to this I answer,

First, What are reproaches? the great things that others have suffered for Christ, his Gospel, and the maintaining of a good Conscience? What is a prick of a Pin? What is a stab at the Heart? What is a chide to a hanging, a whipping to a burning? No more are all the Reproaches thou canst meet with, to the great things that others have suffered for Christ's sake.

Ah! young Men, you should be like the Scythian, that went naked

Hebrews,
Ch. 10. 11.
Read the
Ten Persecutions.

the Snow, and when *Alexander* wondered how he could endure it, answered, *I am not ashamed, for I am all forehead.*

So should you, in the cause and way of Christ, you should not be ashamed, you should be all forehead, you should be stout and bold.

Colonus the Dutch Martyr, under all his reproaches, called to the Judge that had sentenced him to Death, and desired him to lay his hand upon his Heart, and then asked him whose Heart did most beat, his or the Judges. All the reproaches the World should not so much as make a Christians Heart beat, they should not in the least trouble him, or disturb him; But,

Secondly, I answer, That all the reproaches thou meetest with in the way of Christ, and for the sake of Christ, they do but add Pearls to thy Crown, they are all additions to thy happiness and blessedness.

If ye be reproached for the Name of Christ, happy are ye; for the Spirit of Glory, and of God, rest-

1 Pet 4:14

Mat. 5. 11.
12.

Chrysost.

So was Jo-
phibeth,
Naboth:
and in lat-
ter times
Luther,
who they
said died
despairing
when he

was alive to confute it. And that Beza ran away with
another man's Wife. And that Calvin was branded on
the Shoulder for a Rogue. But there would be no end
of these, if I should say all that might be said.

eth upon you: on their part be
evil spoken of, but on your part be
is glorified: The more you are re-
proach'd for Christ's sake on Earth,
the greater shall be your reward in
Heaven: they that are most loaded
with reproaches here, shall be most
loaded with glory hereafter. Christ
hath written their Names in golden
Letters in his book of Life, that
are written in black Letters of re-
proach for his sake on Earth. 'Twas
a good saying of one, *A Reproacher*
(saith he) *is beneath a man*, but
the reproached, that bear it well,
are equal to Angels: Of all Crowns
the Reproached Man's Crown
will weigh heaviest in Heaven.
But,

Thirdly, I answer, The best Men
have been most reproached; Da-
vid was, *Psal. 62. 7. Psal. 89. 50.*
Psal. 119. 22. Psal. 31. 11. Psal.
109. 25. And Job was, *Job 19. 24.*

Ch. 20

Job 20. 3. Job 16. 10. And Jeremiah
 was, Jer. 20. 7, 10. Yea this hath been
 the common portion of the People
 of God in all Ages of the World;
 in Nehemiah's time it was so, Neh. 1.
 And they said unto me, the Rem-
 nant that are left of the Captivity, are
 in great affliction and Reproach. In
 David's time it was so, Psal. 79. 4.
 and 44. 13, 14. and in Jeremiah's
 time it was so, Lam. 5. 1. Remember
 O Lord, what is come upon us; con-
 sider and behold our reproach. And in
 Daniel's time it was so, Dan. 9. 16.
 My people are become a reproach to
 all that are about us. And it was so
 in the Apostles time, Rom. 3. 8. And
 rather as we are slanderously re-
 ported, as some affirm that we say,
 let us do evil, that good may come,
 whose Damnation is just. 2 Cor.
 8. By honour and dishonour,
 evil report and good report, as de-
 ceivers, and yet true; so in that
 Tim. 4. 10. For therefore we
 labour and suffer Reproach, be-
 cause we trust in the living God, &c.
 and it was so in the Primitive
 P 3 times

Mat. 9.34.
Ch. 12.24.

Tertul. de
Suga in per-
secut.

times, for when the Christians met together before Sun to pray, the Heathens reported of them, that they worshipped the Sun, and aspired after Monarchy, and committed Adulteries, and unnatural Uncleanesses. Now who is troubled, who complains of that which is a common Lot, as Cold, Winter, Sickness, Death? &c. No more should any complain of Reproaches, it being the common Lot of the People of God in all Ages; yea, Christ himself was sadly reproached, falsely accused, and strangely traduced, disgraced and scandalized; he was called a Glutton, a Drunkard, a friend of Publicans and Sinners, and judged to use the Black Art, casting out Devils by *Beelzebub* the Prince of Devils; Christ hath suffered the greatest and the worst reproaches, why then should you be afraid to wear that Crown of Thorns that Christ hath wore before you? There is a great truth in what he said, (*Non potest qui patitur, ejus esse qui passus est;*) He that

that is afraid to suffer, cannot be his Disciple who suffered so much; the Master had been marked with black coal, let not the Servant think to go free. I am heartily angry (saith Luther) with those that speak of my sufferings, which if compared with that which Christ suffered for me, are not once to be mentioned in the same day. But,

Fourthly, I answer, That all Reproachers shall at last be arraigned at the highest Bar of Justice, for all the reproaches that they have cast upon the people of God.

They think it strange, (or they think it a new World) that you run not with them to the same excess of riot, speaking evil of you: Who shall give account to him that is ready to judge the Quick and the Dead.

I am in an extasie, (saith Picus Mirandula,) to think how prophane Men rail upon those now, whom one day they will wish they had imitated. It was excellent Counsel that the Heathen Orator gave

1 Pet. 4.4.
 Ἐνὶ συν-
 ται βλασ-
 φημίας.
 Wonder
 and blas-
 pheme.

Cic. 4. in
Verr.

his Hearers (*Ita vivamus, ut ratio-
nem nobis reddendam arbitremur.*)
Let us live as those that must give
an account of all at last.

St. Chrysostom brings in Christ
comforting his Disciples against Re-
proaches, speaking thus unto them:
*What, is the wrong grievous to you,
that now they call you Seducers and
Conjurers? It will not be long before
they shall openly call you the Saviours
and blessings of the whole World:
that time that shall declare all things
that are now hid, shall rebuke them
for their lying words against you,
and shall kindle the splendor of your
Vertue, so they shall be found Lyars,
evil speakers, false accusers of others;
but you shall be more clear and illu-
strious than the Sun, and you shall
have all men Witnesses of your Glory.
Such as wisely and humbly bear
reproaches now, shall judge Re-
proachers at last, But,*

Isa. 3. 17.
Mic. 7. 9,
10, 11.

1 Cor. 6.
3, 4.

Fishly, I answer, That God doth
many times, even in this life, bear
sad witness and testimony against
the reproachers of his people; I will
bless

10-
r.)
ive
rist
Re-
n:
on,
and
fore
urs
ld:
ngs
hem
on,
our
ars,
rs;
illu-
hall
ory.
ear
Re-
oth
ear
inst
will
blef

ess them that bless thee, and I will curse them that curse thee. God will even in this life curse them with a witness, who curse them that he blesseth; *Pharaoh* found it so, and *Niue* found it so, and *Jezabel* found it so, and *Haman* found it so, and the Princes of *Babylon* found it so, and the *Jews* find it so to this very day.

And Oh! the dreadful Judgements and Curses that God hath poured out upon the Reproachers of his Name, of his Son, of his Spirit, of his Word, of his Ordinances, and of his People, in these days wherein we live. I might give you many sad Instances of such in our days, whose feet of justice hath taken in the Snare, men of abstracted conceits, and sublime speculations, and indeed such usual-
Re- prove the great wise Fools, who like the Lark, soaring higher and higher, peering and peering, at length they fall into the net of the Fowler; and no wonder, for such persons usually are as

Gen. 12.3
2 Sam. 7.10
11, 12, 13
Divine Justice is like *Vulcan's* Iron Net, that took the gods; it apprehends and condemns all that are reproachers and enemies to his people.

censorious as they are curious.

(*Crudelitas
vestra glo-
ria nostra.*)

Your cru-
elty is our
glory, said
they in
Tertull.

Fire,
Sword,
Prison,
Famine,
are all de-
lightful to
me, saith
Basil.

Sixthly, I answer, St. Paul re-
joyced more in his suffering re-
proaches for Christ's sake, than he
did in his being wrapt up in the third
Heaven, 2 Cor. 12. 10. Therefore I
take pleasure in infirmities, in re-
proaches, in necessities, in persecuti-
ons, in distresses for Christ's sake, for
when I am weak, then am I strong.
And therefore you have him often
singing this Song, I Paul a prisoner
of Jesus Christ; not I Paul wrapped
up into the third Heaven: He look'd
upon all his Sufferings as God's
love-tokens, he look'd upon all re-
proaches, as pledges and badges of
Sonship; and therefore joys and
glories under all. Christ shewed
his love to him, in wrapping him up
in the third Heaven, and he shewed
his love to Christ in his joyful bear-
ing of Reproaches for his sake.
St. Paul rattles his Chain (which
he bears for the Gospel) and was
proud of it, as a Woman of her
Ornaments, saith *Chrysostom.*

Now why should that be matter

of trouble and discouragement to you, that was matter of joy and rejoycing to him? Shall he look upon reproaches as a Crown of Honour, and will you look upon reproaches as a Crown of Thorns?

Oh! look upon reproach as a Royal Diadem, look upon it as Christ's Livery, and count it your highest ambition in the World, to wear this Livery for his sake, who once wore a Crown of Thorns for your sakes. When *Babilas* was to

die, he required this favour, to have his Chains buried with him, as the Ensigns of his Honour; But,

Seventhly, I answer, That by a wise and gracious behaviour under the reproaches thou meet'st with for Christ's sake, thou may'st be instrumental to win others to Christ.

It was a notable saying of *Luther*, (*Ecclesia totum mundum convertit, sanguine & Oratione*;) The Church converteth the whole World by Blood and Prayer.

Divers have been won to Christ, by beholding the gracious carriage

of

Sufferings are the Ensigns of Heavenly Nobility, saith Calvin.

It was an observation of Mr. John Lindsey, that the very smock of Mr. Hamilton converted as many as it blew upon.

of Christians under their sufferings and reproaches for Christ.

We read of *Cecilia*, a poor Virgin, who by her gracious behaviour under all her sufferings and reproaches for Christ, was the means of converting four hundred to Christ.

See also
the History of the
Council of
Trent.
418.
2 Edit.

Adrianus beholding the gracious chearful carriages of the Martyrs under all their sufferings and reproaches, was converted to Christ, and afterwards suffered Martyrdom for Christ.

Justin Martyr was also converted by observing the holy and chearful behaviour of the Saints under all their sufferings and reproaches for Christ: During the Cruel Persecutions of the Heathen Emperours, the Christian Faith was spread through all places of the Empire, because the oftner they were mown down, (saith *Tertullian*.) the more they grew.

And St. *Augustine* observed, that though there were many thousands

and put to death for professing Christ; yet they were never the weaker for being slain.

Ah! Young Men, you may by a wise and gracious bearing of Reproaches for Christ, be instrumental to win others to Christ; and therefore never plead there is a Lyon in the way. But I must hasten: And therefore in the Eighth and

Last place, consider how brave several of the very Heathens have borne reproaches, and let that provoke you in the face of all Reproaches to seek and serve the Lord in the Morning of your youth, &c.

When Demosthenes was reproached by one, *I will not* (saith he) *strive with thee in this kind of fighting, which he that is overcome is the better man.*

When one came and reproached Xenophon, (says he) *You have learned how to reproach, and I have learned how to bear reproach.*

And Aristippus (the Philosopher) said, *You are fit to cast reproaches, and I am fit to bear reproaches.*

De-

Demochares an *Athenian* Orator, was sent to King *Philip* as Ambassador. *Philip* asked him how he might pleasure the *Athenians*; Forsooth, saith he, *If you will hang your self.* The Prince patiently sent him home again, and bid him ask whether were more noble, the patient hearer or venter of such unseemly language.

When one wondred at the patience of *Socrates*, towards one who reviled and reproached him; if we should meet one, saith he, whose Body were more unsound than ours, should we be angry with him, and not rather pity him? Why then should we not do the like to him, whose Soul is more diseased than others?

Augustus Caesar (in whose time Christ was born) bid *Caecilius* the railing Poet to Supper, to shew that he had forgiven him.

It is a notable example that we find of one *Pericles*, who as he was sitting with others in a great Meeting, a foul-mouthed Fellow
bitterly

utterly reproached him, and railed all the day long upon him, and at night, when it was dark, and the Meeting up, the fellow followed him, and railed at him, even to his door, and he took no notice of him, but when he came at home, this is all he said, *Friend, it is dark, I pray let my Man light you home.*

Josephus reports of that *Herod* that is made mention of in *Acts* 12. 13. that when one *Simon* a Lawyer had grievously reproached and scandalized him before the people, he sent for him, and caused him to sit down next to him, and in a kind manner he spoke thus to him; *Tell me, I pray thee, what thing thou seest fault-worthy, or contrary to the Law in me?* *Simon* not having any thing to answer, besought him to pardon him, which the King did, and was friends with him, and dismissed him, and bestowed gifts on him.

Themistocles professed that if two ways were shewed him, one to Hell, and the other to the Ear, he would chuse that which went to Hell, and forsake the other.

Ah! Young Men, young Men, shall the very Heathen make nothing

thing of reproaches, shall they bear up to prudently and bravely under the greatest loads of Reproaches, and will not you? Will not you, who in your Light, in your Mercies, and in all Go'pel engagements, are so highly advanced above them? Oh that none of them may be called to the Bar in the great day, to witness against any of you, into whose hands this Treatise shall fall! And so much by way of answer to the third Objection. Bar,

Object. 4.

Fourthly, The young man objects and says, *You press us to be good betimes, and to seek and serve the Lord in the Spring and Morning of our days; but we observe that most men mind not these things, but rather give liberty to themselves, to walk in ways that are most pleasing to the flesh; and why then should we be singular and nice? we were better do as the most do, &c.* Now to this I answer:

1. That though bad examples are dan-

dangerous to all, yet usually they prove most dangerous and pernicious to young persons, who are more easily drawn to follow examples than precepts, especially those examples that tend most to undo them :

2 King. 15. 9. It is said of *Zachariah* the King of *Israel*, *That he did evil in the sight of the Lord, as his Fathers had done, he departed not from the Sins of Jeroboam* : He would be as his Father was, and do as his Father did, whatever comes on it.

So the *Samaritans*, of whom it is said, *2 King. 17. 41.* *These Nations feared the Lord* (that is, they made some kind of profession of the true Religion, as the ten Tribes had done) and served their *Graven Images*, (too) both their Children, and their Childrens Children (did thus,) as did their Fathers, so do they unto this day : By evil Examples they were both drawn to Idolatry, and rooted and confirmed in it ; so the main reason why the Kingdom and Church of *Judah* were so settled in their Idolatry, that there was

no

Præcepta docent, exempla movent ; Precepts may instruct, but examples do perswade.

no hope of reclaiming them, was this, that their Children remembered their Altars and their Groves by the green Trees, upon the high Hills, *Jer.* 16. 1, 2. Tinder is not apter to take fire, nor Wax the impression of the Seal, nor Paper the Ink, than Youth is to follow ill Examples.

Aethiops
ans lame
themselves
if their
King be
lame, saith
Diodorus.

Eliau re-
ports, that
there was
a Whore
that did
boast, that
she could
easily get
Scholars
away from
Socrates,
but *Socra-*
tes could
get away
no Scho-
lars from
her.

You may see in *Radbod* King of *Phrysia*, who coming to the Font to be baptized, asked what was become of his Ancestors? Answer was made, that they died in a fearful state, unbaptized; he replied, that he would rather perish with the multitude, than go to Heaven with a few.

I remember the Heathen brings in a young Man, who hearing of the Adulteries and Wickednesses of the gods, said, *What! do they so, and shall I stick at it? No, I will not.* Sinful Examples are very drawing, and very encouraging, many have found it so to their Eternal undoing; those that have no Ears to hear what you say, have many Eyes

see what you do. Bad Princes
make bad Subjects, bad Masters
make bad Servants; bad Parents
make bad Children, and bad Hus-
bands make bad Wives; it is easier
for the bad to corrupt the good,
than for the good to convert the
bad, it is easier to run down the
Hill with company, than to run up
the Hill alone.

I would desire all young Men,
often to remember that saying of
Laetantius, (*Qui malum imitatur
bonus esse non potest*,) He who imi-
tates the bad, cannot be good. Young
Men in these professing times, stand
between good and bad Examples,
as *Hercules* in his Dream stood be-
tween Vertue and Vice, solicited
by both; choose you must who to
follow: Oh! that you were all so
wise as to follow the best; as a Wo-
man who hath many Suitors is very
careful to take the best: So should
you; Life, Heaven, Happiness,
Eternity hangs upon it.

But before I come to the second
Answer, let me leave this note, or

no-

Sin is bad
in the eye,
worse in
the
Tongue,
worse in
the Heart,
but worst
of all in
the Life,
and that
because it
then in-
dangers
other mens
Souls, as
well as a
mans own.

notion, with those who make no Conscience of undoing others by their Examples, (*viz.*)

That a more grievous punishment is reserved for them who cause others to offend, than for them which sin by their Occasion or Example.

Thus the Serpent was punished more than *Eve*, and *Eve* more than *Adam*.

So *Jezebel* felt a greater and forer Judgment than *Ahab*. To sin (*saith one*) hath not so much perdition in it, as to cause others to sin. Friends, you have sins enough of your own, to make you for ever miserable, why should you by giving bad examples to others, make your selves more miserable?

The lowest, the darkest, the hottest place in Hell will be for them that have drawn others thither by their Example. *Dives* knew, that if his Brethren were damned, he should be double damned, because he had largely contributed to the bringing of them to Hell by his wicked example; and therefore he

Mat. 13. 15

Luk. 16. 28

de-

desires that they might be kept out of Hell, (not out of any love or good will to them, but) because their coming thither would have made his Hell more hot, his Torments more insufferable: But,

Secondly, I answer, *If you sin with others, you will suffer with others.* If you will partake of other Mens Sins, you shall also partake of other Mens Plagues. They that have been (like *Simeon* and *Levi*,) Brethren in Iniquity, they shall be Brethren in Misery; they that have sinned together impenitently, shall be sent to Hell joyntly, they shall perish together *eternally*. If you will needs be companions with others in their Sins, you shall be sure to be companions with them in their sorrows. The old World sinn'd together, and are drowned together; the *Sodomites* burning in lusts together, were burnt with Fire and Brimstone together; *Korah*, *Dathan* and *Abiram*, they sin together, they murmur and provoke the Lord together, and the Earth opens her

Rev. 18.4.

Non minus ardebit qui cum multis ardebit.

Aug.

He burns no less, that burns with company.

Gen. 6.

Ch. 19.

Numb. 16.
26,---34.

Exod. 14.

Numb. 25.

her mouth, and swallows them up together. *Pharaoh* and his Host pursue *Israel* together, and they are drown'd in the Sea together. *Zimri* and *Cosbi* committed folly, uncleanness together, and *Phineas* stabs them both together. The *Hebrew* Doctors have a very pretty Parable to this purpose: A man planted an Orchard, and going from home, was careful to leave such Watchmen as might both keep it from Strangers, and not deceive him themselves; therefore he appointed one blind, but strong of his Limbs, and the other seeing, but a Cripple. These two in their Masters absence conspired together; and the blind took the Lame on his shoulders, and so gather'd the fruit: their Master returning, and finding out their subtilty, punished them both together.

So will Justice deal with you at last, who sin with others; therefore take heed, young men, of doing as others do; But,

Thirdly, I answer, *You must not live*

we by examples, but by precepts; you are not to look so much at what others do, as at what God requires you to do: *Exod. 23. 2. Thou shalt not follow a multitude to do evil, neither shalt thou speak in a Cause to decline after many to wrest Judgment. Rom. 12. 2. Fashion not your selves like unto this World; that is, do not fashion and conform your selves to the corrupt Customs and Courses of wretched Worldings, who have made Gold their God, and gain their glory; the running cross to a divine command, cost the young Prophet his life (though he did it under presence of Revelation from God) as you may see in that sad story, 1 Kin. 13. Ch. &c. (Non parentum, aut majorum autoritas, sed Dei docentis imperium;)* The command of God must out-weigh all Authority and example of Men.

And we must be as careful in the keeping of a light Commandment, as an heavy Commandment, saith a Rabbi; divine commands must be obeyed against all contrary

Obedientia non discutit Dei mandata, sed facit. Prosp.

Hierom.

The complaint is ancient in *Seneca*, that commonly men live not *ad rationem*, but *ad similitudinem*. *Seneca de vita beata*, c. 1.

ry reasonings, wranglings and examples. *St. Augustine* brings in some excusing their compliance with the sinful customs and examples of those times in drinking Healths, thus: Great Personages urged it, and it was at the Kings Banquet, where they judged of Loyalty by Luxury, and put us upon this Election, *Drink or die*; the not drinking of a Health had been our death; he gives this answer, That God who sees that for love to him and his Commands, thou wouldest not conform to their drunken customs, will give thee favour in their eyes who thus threatened thee to drink.

Ah! young Men, you that dote so much upon Examples now, will find that a stinging, terrifying Question, when put home by God, or Conscience, *Who hath required these things at your hands?* *Ila.* 1. 12. But,

Fourthly, I answer, Company and Allurements to sin, will be found no sufficient excuse for sin.

Gen. 3.

If Eve lay her fault on the Serpent

pent, and *Adam* lay his on *Eve*,
 God will take it off, and lay the
 curse on both. *Saul's* Provocation
 by his people (and by *Samuel's* long
 stay) to offer Sacrifice, would not
 bear him out, but for his diso-
 bedience he must lose both his
 Crown and Life. The young
 man in the *Proverbs*, though
 tempted and solicited by the
 Harlot, yet he hath a Dart struck
 thorow his heart; though *Jonah*
 did plead Gods gracious inclina-
 tions to shew mercy, and his fear of
 being disproved; yea, and though
 he might have pleaded his fear of
 cruel and savage usage from the
Ninevites (whole hearts were de-
 sperately set upon wickedness) and
 his despair of ever doing good up-
 on a people so blinded and harden-
 ed; and that they were *Gentiles*,
 and he a *Jew*; and why should he
 then be sent with so strange, so ter-
 rible a message to such a people,
 nothing being more hateful and
 distasteful to a Jewish palate: but
 all these pleas and excuses will not

1 Sam. 15.
 14, 15, 26,
 27.

Prov. 7. 14,
 15, 21.

Q

bear

*Oculos quos
peccatum
claudit,
poena ape-
rit, Greg.*
The eyes
that sin
shuts, affli-
ction
opens, and
Jonah
found it so.

bear off the blow ; *Jonah* must into the Sea for all this, yea, he must to the bottom of Hell, as himself phrases it.. It is in vain for the bird to complain, that it saw the Corn, but not the Pit-fall, or for a fish to plead it saw the bait, but not the hook. So it will be in vain, for sinners at last when they are taken in an infernal Pit-fall, to plead Company and Allurements by which they have been enticed to undo their souls for ever.

Dionysius the *Sicilian* King, to excuse himself from the present delivery of the golden Garment he took from his God *Apollo*, answered, that such a Robe as that was, could not be at any season of the year useful to his God, for it would not keep him warm in the winter, and it was too heavy for the Summer, and so put off his Idol god ; but the *God of spirits, the God of all flesh*, will not be put off with any excuses or pretences, when he shall try, and judge the children of men : But,

Fifthly and lastly, I answer, *That*

it is a very great judgment to be given up to follow evil examples: a man given up to evil example, is a man sadly left of God, wofully blinded by Satan, and desperately hardened in sin; it speaks a man ripe for wrath, for Ruine, for Hell, *Jer. 6. 11.* * Behold, I will lay stumbling blocks before this people, and the Fathers and the Sons together, shall fall upon them; the neighbour and his friend shall perish. Oh! it is a dreadful thing when God shall make the sinful examples of others to be stumbling blocks to a people, at which they shall stumble and fall, and perish for ever; good had it been for such persons that they had never been born; as Christ once spake concerning Judas.

The Rhodians & Lydians enacted several Laws, that those Sons which followed not their Fathers in their Vertues, but followed vicious examples, should be disinherited, and their Lands given to the most virtuous of that race, not admitting any impious Heir whatsoever to inherit; and do you think that God

* This particle behold is sometimes a note of derision, *Gen. 3. 22.*
2. A note of attention often, *Isa. 28. 6.*
Mal. 1. 1.
Luk 1. 20.
3. A note of admiration often.
4. A note of asseveration.
5. A note of castigation; in all the senses we may take it here. *War.*

will not disinheric all those of Heaven and happiness, who follow vicious Examples? Doubtless he will,
1 Cor. 10. 11. 12.

Object. 5.

The fifth and last Objection (I shall mention) is this, *God is a God of mercy, in him are bowels of mercy, yea, a Sea, an Ocean of mercy, he loves mercy, he delights in mercy, and he is ready to shew mercy to poor sinners, when they are even at the last cast, when there is but a short stride between them and the Grave, between them & Eternity, as we see in his extending mercy to the Thief, and in his giving a pardon into his hand, and the assurance of Paradise into his bosom, when he was ready to be turned off the ladder of life, and therefore I may spend the primrose of my days in following sin & the delights, profits, vanities, and contents of this world, and at last cast, I may have mercy as well as the Thief. God is a God made up of mercy, and surely he will not deny some crums of mercy to poor sinners in misery, &c.*

Now to this Objection, I shall give

give these following Answers.

First, *God is as just as he is merciful*, witness his casting the Angels out of Heaven, and *Adam* out of Paradise; witness all the Threatnings, the Curses, the Woes that the Bible is filled with, from one end to the other; witness the Hell, the Horror, the Terror and Amazement that he raiseth in the Consciences of sinners; witness the devastations that he hath made of the most stately flourishing Towns, Cities, Countries, and Kingdoms, that have been in all the World, witness the variety of diseases, calamities, miseries, dangers, deaths, and Hell, that alwaies attend the inhabitants of the world; but above all, witness Christs treading the Wine-press of his Fathers Wrath, witness his hiding his face from him, and the pouring out of all his displeasure and vengeance on him.

Zelus the *Locrensi*an Law-giver, thrust out one of his own Sons eyes, for his transgressing of a wholesome Law which he had enact-

God is as well all Hand to punish, as he is all Grace to pardon.

ed; but God the Father thrust out both Christs eyes for our transgressing of his Royal Law; Oh! the justice and severity of God. But,

Secondly, I answer, That there is not a greater evidence of blindness, prophaneness, hard heartedness, spiritual madness, and Hellish desperateness in all the World, than to make that an Argument, an encouragement to sin (*viz.* the mercy of God) which should be the greatest argument under Heaven to keep a man from sin, as all know that have but read the Scripture: neither are there any sinners in the world, that God delights to rain Hell out of Heaven upon, as upon such, who by their abuse of mercy, turn the God of mercy into a God of clouts, and go on out-daring Justice it self, *Deut.* 24. 19, 20. And it come to pass, when he beareth the words of this curse, that he bless himself in his heart, saying, I shall have peace (God is a God of mercy) though I walk in the imagination of my heart, to add drunkenness to thirst:

Read *Isa.*
22. 12. to
16. and
Ezek. 14
10. 15.

The

The Lord will not spare him, but then the anger of the Lord, and his jealousy shall smoke against that man, and all the Curses that are written in this Book shall lye upon him, and the Lord shall blot out his name from under Heaven. In these words you may observe, that God is absolute in threatning, to shew that he will be resolute in punishing, *Psal. 11. 5, 6.* The wicked, and him that loveth iniquity doth his soul hate. Upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest; this shall be the portion of their cup.

A lover of iniquity, is a liver in iniquity upon choice.

Ah! That all poor sinners would make these two Scriptures their companions, their constant bed-fellows, till they are got above that sad temptation of turning the mercy of God into an encouragement to sin.

Whilst *Milo Crotoniates* was tearing asunder the stock of an Oak, his strength failing him, the cleft suddenly closing, he was held so fast by the hands, that he became a prey to the Beasts of the Field:

All the abusers of mercy, will certainly and suddenly become a prey to the Justice of God, that will rend and tear them in pieces, as the Psalmist speaks, *Psal. 50. 22. Wo, wo to the soul that fights against God with his own mercies*, that will be bad, because he is good; that will be sinful, because he is merciful; that will turn all the kindneses of God (that should be as so many silver Cords to tie him to Love and Obedience) into Arrows, and so shoot them back into the heart of God. Abused Mercy will at last turn into a Lion, a fierce Lion, and then wo to the abusers and despisers of it. But,

Thirdly, In answer to that part of the Objection, concerning the thief on the Cross, I offer these things briefly to your thoughts.

1. *That as one was saved to teach sinners not to despair, so another was damned, to teach them not to presume.*

A pardon is sometimes given to one upon the Gallows, but who so trusts to that, the Rope may be his hire.

*Exemplum
latronis ser-
vati est ad-
mirandum,
non ad imi-
tandum.*

hire. It is not good (saith one) to put it upon the Psalm of *miserere*, and the neck verse ; for sometimes he proves no Clerk, and so hangs for it.

2. It is an example without a Promise. Here is an Example of late Repentance ; but where is there a Promise of late Repentance ?

Oh ! let not his late and sudden conversion, be to thee a temptation, till thou hast found a Promise for late and sudden conversion ; it is not Examples, but Promises that are Foundations for Faith to rest on ; he that walks by an Example of Mercy, without a Precept to guide him, and Promise to support him, walks but by a dark lanthorn that will deceive him ; well, young man, remember this, Examples of Mercy encrease wrath, when the heart is not bettered by them. But,

3. This was a rare Miracle of mercy, with the glory whereof Christ did honour the ignominy of his Cross ; and therefore we may as well look for another Cru-

cifying of Christ, as look for a sinners conversion, when he hath scarce time enough to reckon up all those particular duties which make up the integrity of its constitution. But,

4. I answer: This Thief knew not Christ before, he had not refused, neglected, or slighted Christ before; the Sermon on the Cross was the first Sermon that ever he heard Christ preach, and Christs prayer on the Cross was the first prayer that ever he heard Christ make; he knew not Christ till he met with him on the Cross (which proved to him a happy meeting;) his case was as if a *Turk* or *Heathen* should now be converted to the Faith; and therefore thou hast little reason, Oh young man, to plead this example to keep Christ and thy soul aunder, who art every day under the call, the intreaties and wooings of Christ. But,

5. And lastly, I answer; The circumstances of time and place are rightly to be considered. Now when Christ was triumphing on the Cross

over

over Sin, Satan, and the World; when he had made the Devils a public spectacle of scorn and derision, when he was taking his leave of the world, and entring into his Glory; Now he puts a pardon into the thieves hand, and crouds other favours and kindneses upon him.

As in the *Roman* Triumphs, the *Victor* being ascended up to the Capitol in a Chariot of State, used to cast certain pieces of Coin among the people, for them to pick up, which he used not to do at other times: So our Lord Jesus Christ, in the day of his Triumph and solemn inauguration into his Heavenly Kingdom, scatters some Heavenly Jewels, that this Thief might pick up, which he doth not, nor will not do every day: or as in these daies it is usual with Princes to save some notorious Malefactors at their Coronation, when they enter upon their Kingdoms in Triumph, which they do not use to do afterwards; So did Jesus Christ carry it towards this Thief, but this is not his

this ordinary way of saving and bringing souls to Glory ; and therefore do not, O young man, let not the Thiefs late conversion prove a temptation, or an occasion of thy delaying repentance, and trifling away the Primrose of thy dayes in vanity and folly. And thus much may suffice to have been spoken by way of answer to the Young mans Objections. I shall now speak a few words to Old men, and so close up. Now

CHAP. IX.

IS it so commendable, so desireable, and so necessary for young men to be good betimes, to seek and serve the Lord in the Spring and Morning of their Youth, as hath been sufficiently demonstrated in this Treatise ? Oh then that I could so woove aged persons, as to win them (who yet have put off this great work) to seek and serve the Lord, before their glass be out, their Sun set, and their Souls lost for ever.

Oh that that counsel of the Prophet

phet might take hold upon your hearts. Give glory to the Lord your God, before he cause darkness, and before your foot stumble (through age) upon the dark Mountains; and while ye look for light, he turn it into the shadow of death, and make it gross darkness.

I, but aged sinners may reply; Is there any hope, any help for us? is there any probability, is there any possibility that ever such as we are should return, and find mercy and favour with the Lord? we who have lived so long without him, we that have sinned so much against him, we that to this day are strangers to him, yea, in arms against him; is there any hope that we white-headed sinners, who have withstood so many thousand offers of Grace, and so many thousand motions of the Spirit, and so many thousand checks of conscience, and so many thousand tenders of Christ and Heaven, that ever we should obtain Mercy, that ever we should have our old hearts turned, our millions

lions of sins pardoned, our vile natures changed, and our poor souls saved ?

I answer, that there is hope even for such as you are ; all the Angels in heaven and all the men on earth, cannot tell, but that you, even you, may obtain mercy and favour, that your souls die not ; with the Lord nothing is impossible, and for the grace of the Gospel nothing is too hard : Now this I make evident by an induction of particulars. Thus,

Mat. 20. I.
to 17.

The Roman
Penny was
seven
perce
half-penny

1. All were not called nor sent to work in the Vineyard at the first hour, some were called at the third hour, others at the sixth, others at the ninth, and some at the eleventh ; God hath his several times of calling souls to himself : the eleventh hour was about five in the afternoon, an hour before Sun set, when it was even time to leave work ; and yet at this hour some were called, employed, and rewarded with the rest.

Some of the Fathers, by the several hours mentioned in this parable,

we, do understand the several Ages of Man, viz. child-hood, youth, middle-age, and old-age, wherein poor souls are called and converted to Christ; the-scope of the Parable, is to signifie the free grace of God, in the calling of some in the spring and morning of their daies, and in the calling of others in their old age, and in the evening of their daies. But,

2. *Abraham* in the old Testament, and *Nicodemus* in the New, were called and converted in their old age, when there were but few steps between them and the Grave, between them and Eternity.

I have read of one *Cajus Nevarius Victorinus* who was an Old Man three hundred years after the Apostles time, and had been a Pagan all his daies, and in his old age he enquired and hearkened after Christ, and said he would be a Christian. *Simplicianus* hearing him say so, would not believe him, but when the Church saw a work of Grace indeed upon him, there was shouting

Gen. 12. 4.

Job. 3. 1, 2,

3, 4 ch. 7.

50.

shouting and dancing for gladness, and Psalms were sung in every Church, *Cajus Nearius Victorius* is become a Christian; And this was written for a wonder, that he in his old age, and in his gray-hairs, should become a gracious Christian.

Aretius also speaks of a certain man in his time, it is no feigned story, saith he, for I saw the man with my own eyes, he was one that had been a most vile and desperate sinner, a drunkard, a swearer, a wanton, a gamester, and so he continued to his gray hairs; but at last it pleased God to set his sins in order before him, and the man was so troubled in Conscience, that he threw himself down unto the ground, calling upon Satan to take him away, provoking Satan to take him away; *Devil, take thine own; Devil, take thine own; I am thine own, take thine own;* whereupon (saith *Aretius*) prayer was made for him, Christians prayed, they fasted and prayed, they prayed

prayed night and day ; and it pleased God at last, that this poor aged sinner revived, converted to God, lived a godly life afterwards, and died comfortably.

Therefore let not the gray-headed sinner despair, though his Spring be past, his Summer overpast, and he arrived at the Fall of the leaf.

3. Divine Promises shall be made good to returning Souls, to repenting souls, to believing Souls, be they young or old, 2 Chron. 23. 9. *The Lord your God is gracious and merciful, and will not turn away his face from you, if you return unto him, Joel 2. 13. And rent your hearts and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, & repenteth him of the evil. Isa. 55. 7. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord & he will have mercy upon him, and to our God for he will abundantly pardon, or he will multiply to pardon.*

Isa. 1. 18.

Jer. 3. 12.

Isa. 43. 22.

to 26. ch.

57. 17, 18.

Jer. 51. 5.

Joh. 3. 16.

Mat. 16. 16.

pardon. More of this you may see by reading of the Scriptures in the Margent: all sorts of sin shall be pardoned to all sorts of believing and repenting sinners.

The New Jerusalem hath twelve Gates, to shew that there is every way access for all sorts and ranks of sinners, to come to Christ. He was born in an Inn, to shew that he receives all comers, Young and Old, Poor and Rich, &c. But,

4. The Lord hath declared by Oath a greater delight in the conversion and salvation of poor sinners (whether they are young or old) than in the destruction and damnation of such, Ezek. 33. 11. *As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye from your evil wayes, for why will ye die? O ye house of Israel!* Two things make a thing more credible.

1. The quality or dignity of the person speaking.

2. The

2. The manner of the speech: now here you have the great God, not only speaking, promising, but solemnly swearing that he had rather poor sinners should live than die, be happy than miserable; therefore despair not, O aged sinner, but return unto the Lord, and thou shalt be happy for ever. But,

5. There is vertue enough in the precious blood of Jesus Christ, to wash and cleanse away all sin; not only to cleanse away the young mans sins, but also to cleanse away the old mans sins; not only to cleanse a sinner of twenty years old, but to cleanse a sinner of fifty, sixty, yea, a hundred years old.

1 Joh. 1. 17. *The Blood of Jesus Christ his Son cleanseth us from all sin*: not simply from sin, but from all sin; there is such a power and efficacy in the blood of Christ, as is sufficient to cleanse all sorts of sinners from all sorts of sins; there is vertue in the blood of the Lamb to wash out all the spots that are in the oldest sinners hearts; and therefore

*Una guttula plus
valet quam
caelum &
terra,
Luther.*
One little
drop is
more
worth
than Hea-
ven and
Earth.

fore let not old sinners despair, let not them say, there is no hope, there is no help, as long as this fountain of the Blood of Jesus Christ is open for all sorts of sinners to wash in. But,

6. The call and invitations of Christ in the Gospel are general and indefinite, excluding no sort of sinners, *Rev. 3. 20. Behold, I stand at the door and knock, if any man* (mark the indefiniteness of personal admittance) *hear my voice and open the door, I will come in to him, and sup with him, and he with me.* Let the sinner be old or young; a green head, or a gray-head; if he will but open the door, Christ will come in, and have communion and fellowship with him. So in that, *Mar. 21. 28.* turn to these Scriptures, and dwell upon them, they all clearly evidence the Call and gracious Invitations of Christ to be to all sinners, to every sinner; he excepts not a man; no, though never so old, nothing shall hinder the sinner, any sinner, the worst and most aged sinner from

from obtaining mercy, if he be willing to open to Christ, and to receive him as his Lord and King, *Joh. 6. 37.* But,

7. Christ's Pathetical lamentation over all sorts and ranks of sinners, declares his willingness to shew mercy to them; *O Jerusalem, Jerusalem* (saith Christ, weeping over it) *that thou hadst known in this thy day, the things that belong to thy peace, &c. O that my people had hearkened unto me!* Christ weeps over *Jerusalem*, so did *Titus*, and so did *Mercellus* over *Syracuse*, and so did *Scipio* over *Carthage*, but they shed tears for them, whose blood they were to shed, but Christ weeps over the necks of those young and old sinners, who were to shed his blood. As a tender-hearted Father weeps over his rebellious children, when neither smiles nor frowns, neither counsels nor intreaties will win them, or turn them from their evil waies, so doth Jesus Christ over those rebellious Jews upon whom nothing would work. But,

Luk. 19.
41, 42.
Psal. 81. 13

Eighthly

Psal. 65. 1.

2.

*Rom. 10. 21**Joh. 5. 2.*

Eighthly and lastly, Though aged sinners have given Christ many thousand denials, yet he hath not taken them; but after all, and in the face of all denials, he still re-inforces his suit, and continues to beseech them by his Spirit, by his Word, by his Wounds, by his Blood, by his Messengers, and by his rebukes, to turn home to him, to embrace him, to believe in him, and to watch with him, that they may be saved eternally by him; all which bespeaks gray-headed sinners not to despair, nor to dispute, but to repent, return, and believe, that it may go well with them for ever. Consider seriously what hath been spoken, and the Lord make you wise for Eternity.

F I N I S.

Imprimatur,

*Joh. Hall, R. P. D. Episc. Lond.
à Sac. Domest. Nov. 25. 1663.*

Books Printed for, and are to be sold by
John Hancock, near the *Royal Exchange*
in *Cornhill*.

TWelve Books lately published by *Mr. Thomas Brooks*,
late Preacher of the Gospel at *Marg. New fish-street*.

1. *Precious Remedies against Satans Devices*; or *Salve*
for Believers and Unbelievers sores; being a Compa-
nion for those that are in Christ or out of Christ.

2. *Heaven on Earth*; or, A serious discourse touch-
ing a well grounded assurance of mans everlasting hap-
piness.

3. The unsearchable Riches of Christ, held forth
in 22. Sermons.

4. *Apples of Gold for Young men and women.*

5. *A String of Pearls*; or, The best things reserved
till last.

6. *The Mute Christian under the smarting Rod*, with So-
veraign Antitodes against the most miserable Exigents.

7. *An Ark for all God Noah's in a stormy day.*

8. *The Crown and Glory of Christianity*, in 48 Sermons,
on *Heb. 12. 14.*

9. *The Privy Key of Heaven*: or, A Discourse of Clo-
set-prayer,

10. *An Heavenly Cordial*, for such as have had (or
escaped) the Plague.

11. *A Cabinet of choice Jewels*; or, *A Box of precious*
Ointment. Containing special Maxims, Rules, and
Directions; in order to the clearing up of a mans In-
terest in Christ, and his title to all the Glory of another
World.

12. *Londons Lamentations.*

The Godly mans Ark, in several Sermons, to which is
added *Mr. Moors Evidences for Heaven*. By *Edmund*
Calamy B. D. at *Aldermansbury*. Christ

London 1718

Christ's Communion with his Church Militant, by
John as Locke.

Sim the Plague of Plagues, by Ralph Venning.

A true Narrative of those two never to be forgot
Deliverances, one from the Spanish Invasion in 88,
other from the *Hollish Powder-plot*, Novemb. 5 1606
by Mr. Sam. Clark

The Accurate Accomptant: or, London Merchants
Being Instructions for keeping Merchants Accounts
By Tho. Brown, Accountant.

Short-writing, the most Easie, Exact, Lineal, and
Speedy method that hath ever yet been obtained.
Theophilus Mattheus.

Also a Book called a School-master to it, Explaining
all the Rules thereof.

A Copy-Book of the newest and most useful
Bridges Remain: Being eight choice Sermons,
Mr Will. Bridge of Yarmouth. *In English.*

Jennings Remains: Being the substance of many
Sermons. By Mr. Ralph Venning.

A Dissuasive from Consonity to the World,
together with a Farewell Sermon, by H. Staggles.

Mr. Baxter's Poor man's Family Book. 1697

Luther's 34 special and choice Sermons.

Corina Benenices, or the hairy Comet.

The Young man's Conflict with, and victory over the
Devil, or the Experiences of T. Porrel, begun in
fifteenth, and continued till the 17 year of his age.

Gospel Love, Heart Purity and the flourishing of the
Righteous: Being the last Sermons of Mr. J. Caryl.

A Word of Advice to Saints: or, a choice drop of
Honey from the Rock of Christ.

Mr. Mahen's Legacy to his Children, being full of
good counsel.

A brief Description, of New York.

F I N I S.

B4928.2 T. Brooks. Apples of
gold. 1690.

Previously this work had a
calf binding which was fairly
sound. The sewing, however, was
undone and the leaves were very
worn and frayed as well as ex-
tremely stained. The inner mar-
gins, which were quite fragile, had
been repaired in places with
strips of paper from anr. work.

While in sheets, it was col-
lated as follows:

A-I¹²(-I3-10), K-Q¹².

All pairs of leaves were conju-
gate except K1:12 and K2:11.

Matching chain lines indicated that
they were conjugate originally.

April 27, 1971

B4

ca
so
un
wo
tr
gi
be
st

1

8
M
t

A

B4928.2 T. Brooks. Apples of
gold. 1690.

Previously this work had a calf binding which was fairly sound. The sewing, however, was undone and the leaves were very worn and frayed as well as extremely stained. The inner margins, which were quite fragile, had been repaired in places with strips of paper from anr. work.

While in sheets, it was collated as follows:

A-I¹²(-I3-10), K-Q¹².

All pairs of leaves were conjugate except K1:12 and K2:11. Matching chain lines indicated that they were conjugate originally.

April 27, 1971

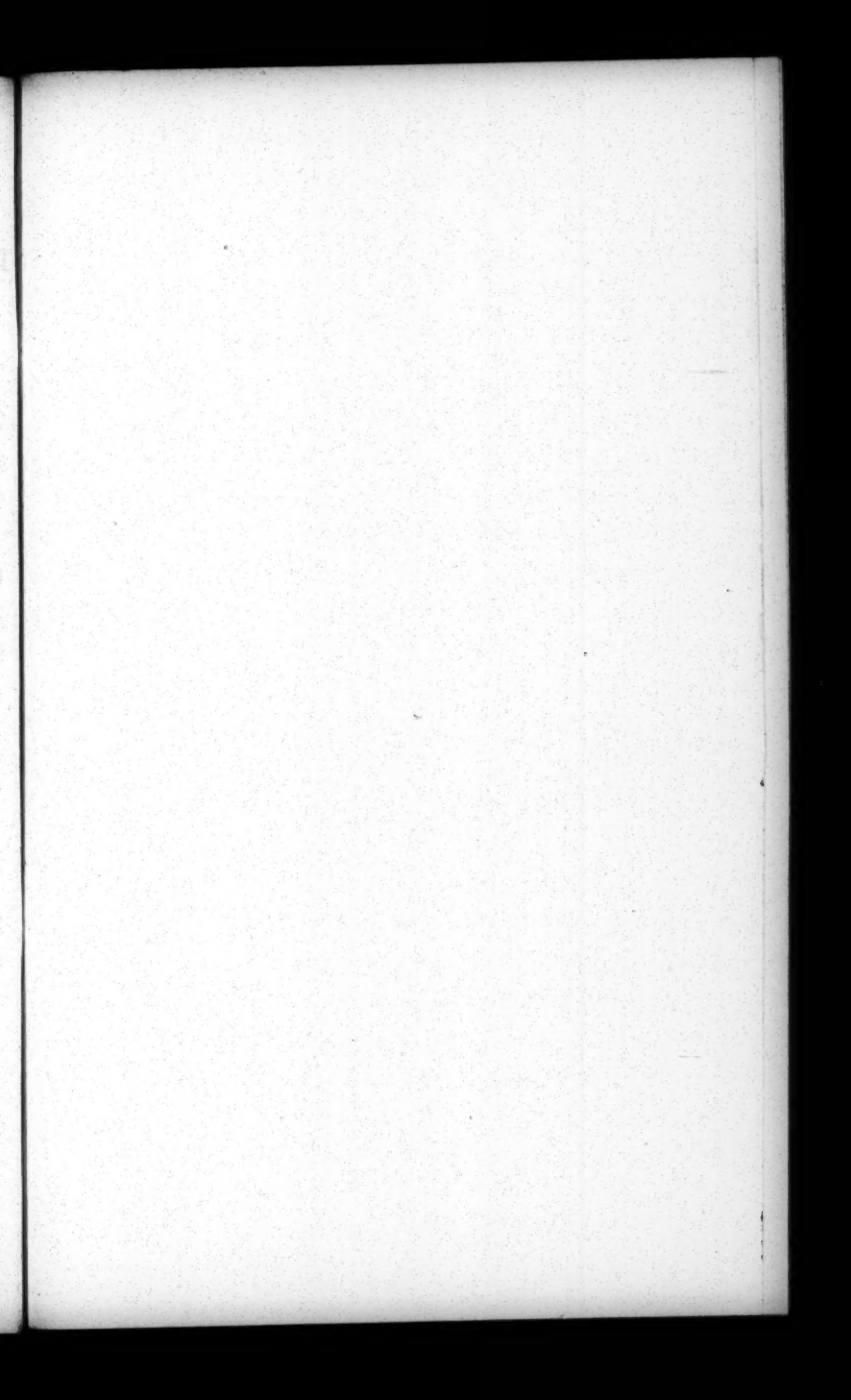
L. Stone

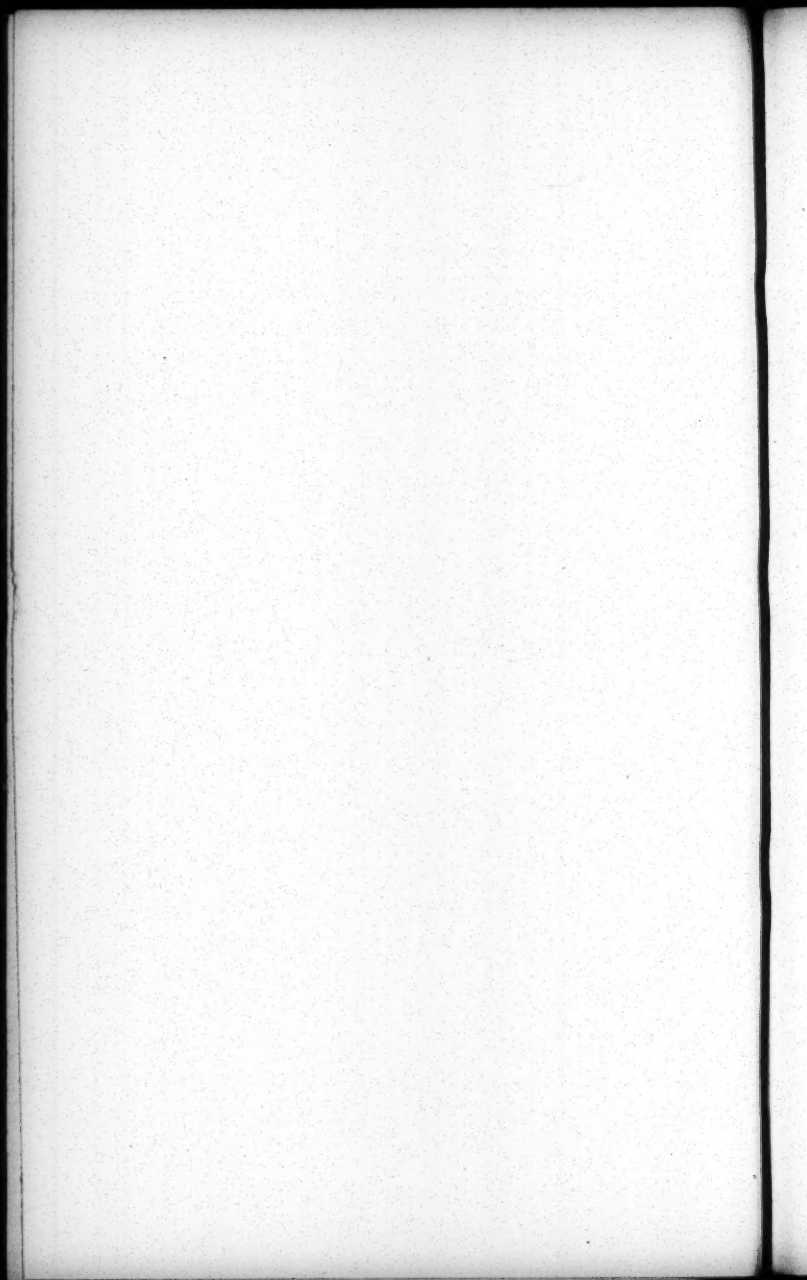
10. 11. 1911. 10. 11. 1911.

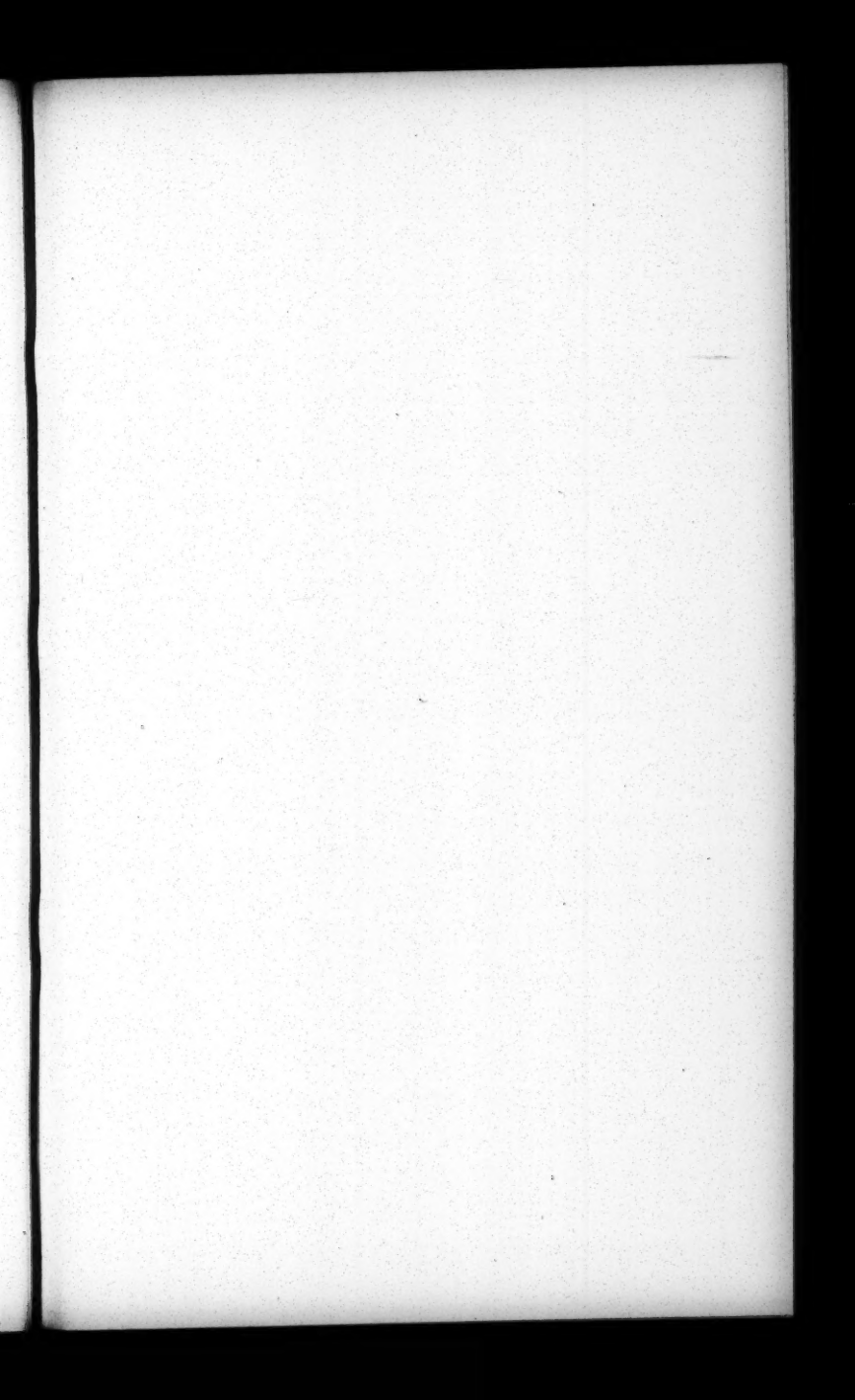
11. 11. 1911. 11. 11. 1911.
12. 11. 1911. 12. 11. 1911.
13. 11. 1911. 13. 11. 1911.
14. 11. 1911. 14. 11. 1911.
15. 11. 1911. 15. 11. 1911.
16. 11. 1911. 16. 11. 1911.
17. 11. 1911. 17. 11. 1911.
18. 11. 1911. 18. 11. 1911.
19. 11. 1911. 19. 11. 1911.
20. 11. 1911. 20. 11. 1911.

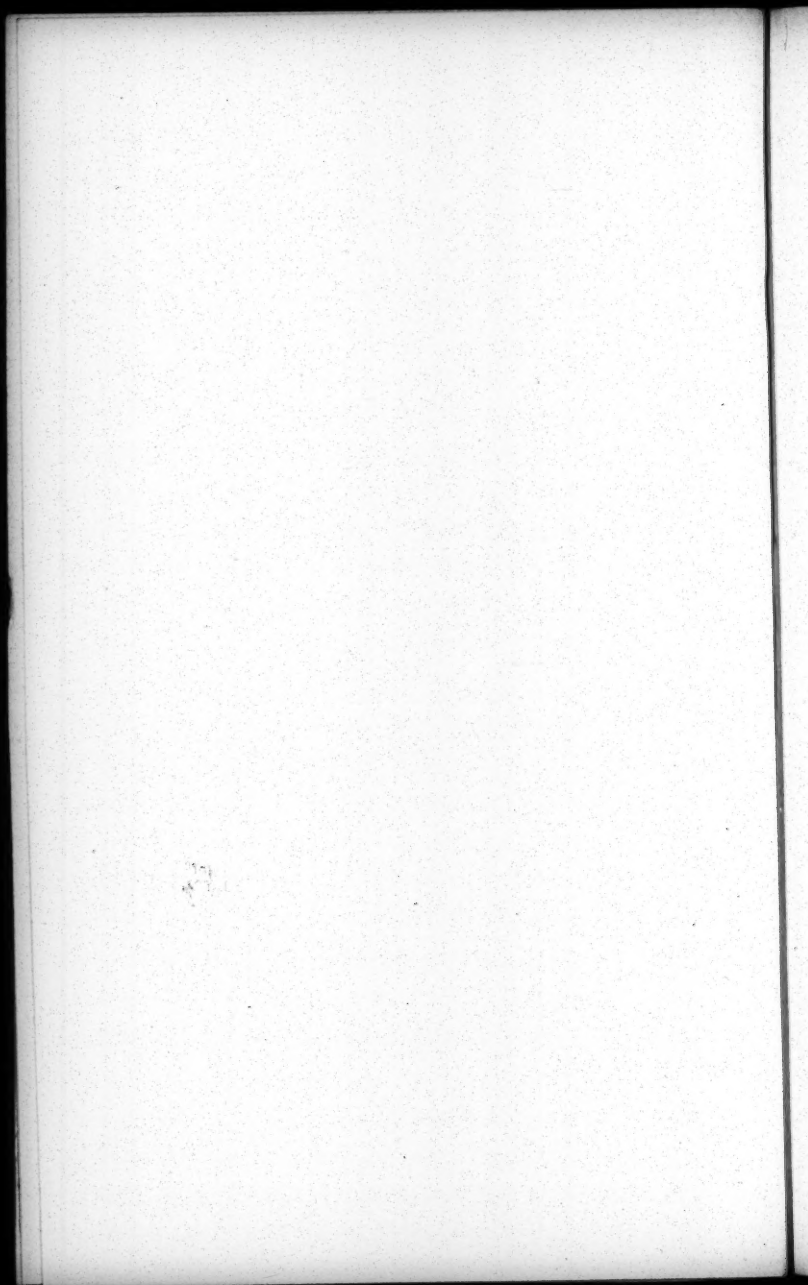
21. 11. 1911. 21. 11. 1911.
22. 11. 1911. 22. 11. 1911.
23. 11. 1911. 23. 11. 1911.
24. 11. 1911. 24. 11. 1911.
25. 11. 1911. 25. 11. 1911.
26. 11. 1911. 26. 11. 1911.
27. 11. 1911. 27. 11. 1911.
28. 11. 1911. 28. 11. 1911.
29. 11. 1911. 29. 11. 1911.
30. 11. 1911. 30. 11. 1911.

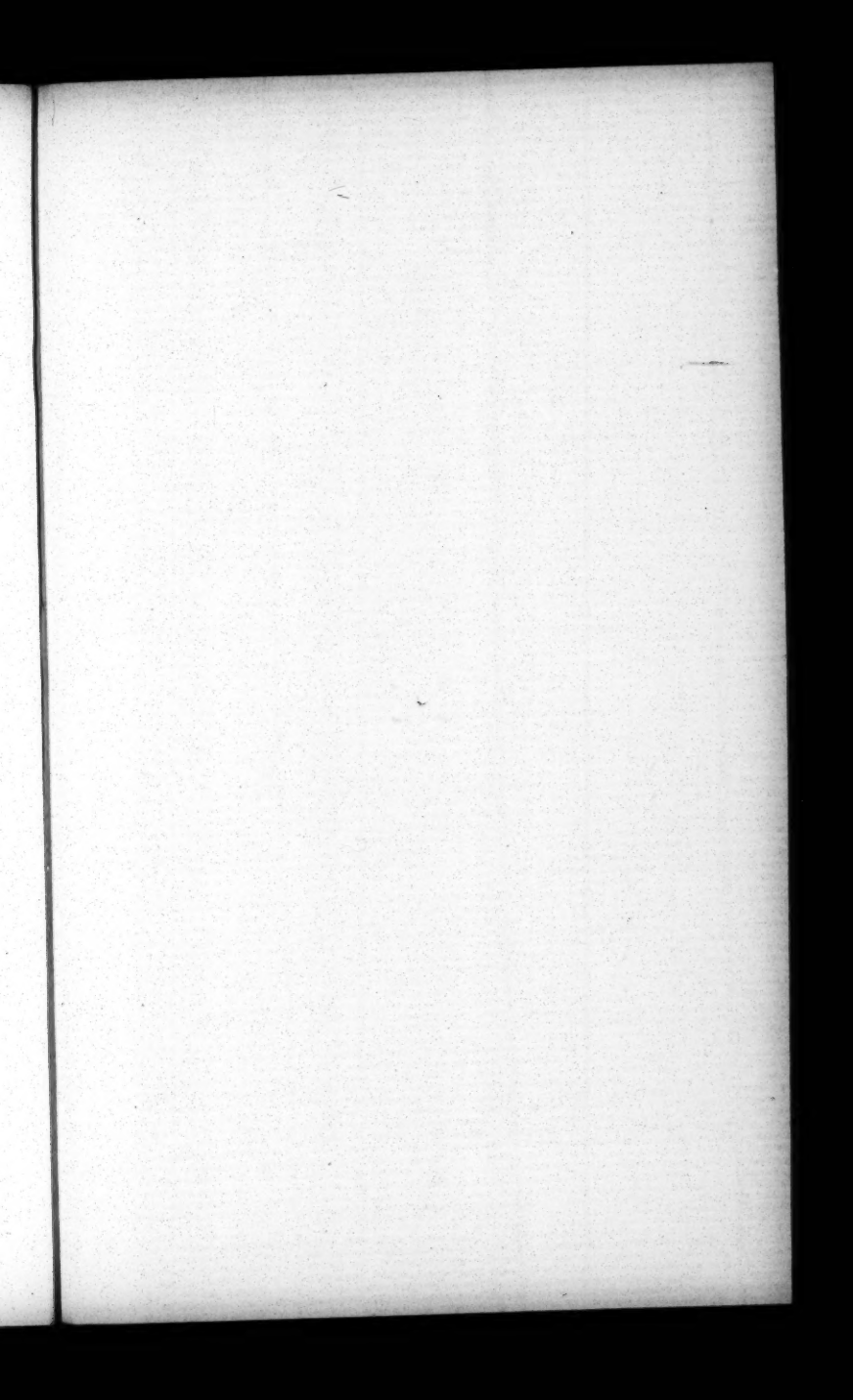
31. 11. 1911. 31. 11. 1911.

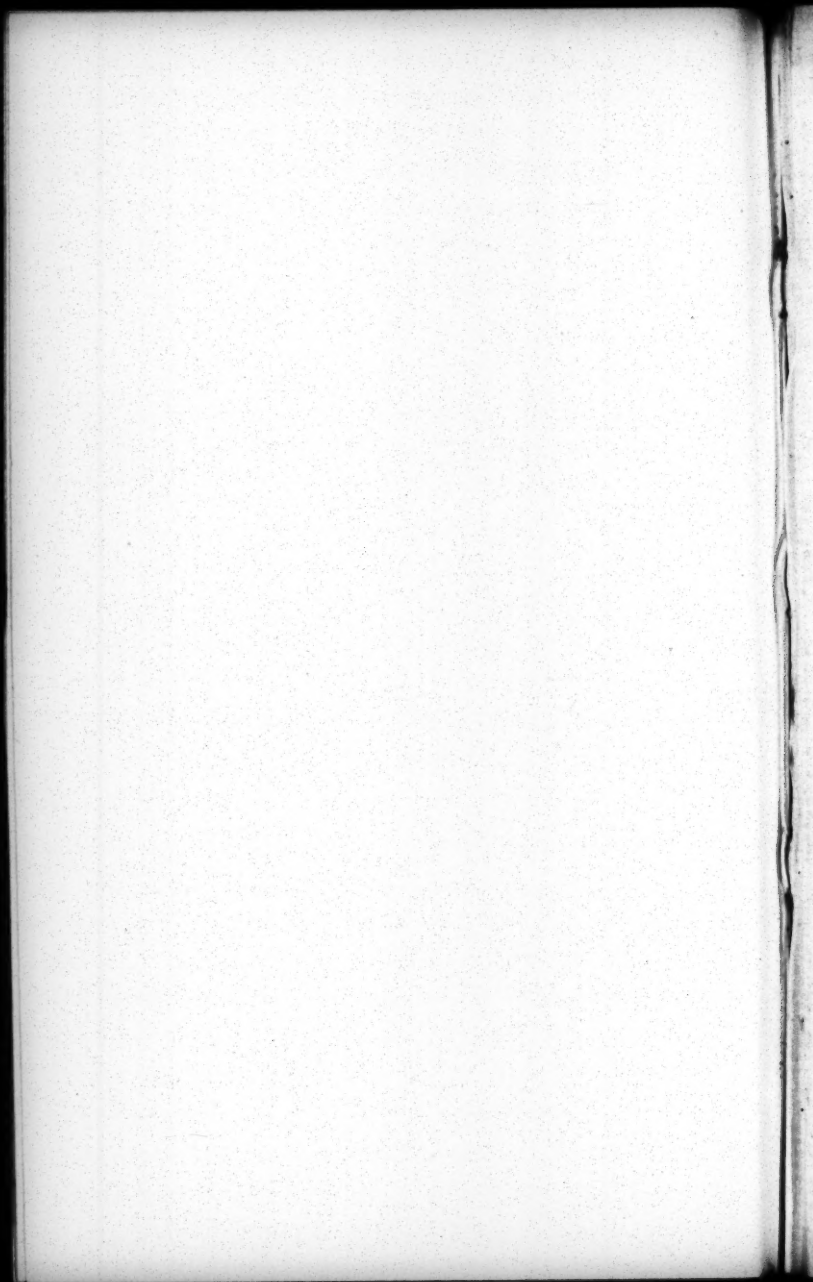












F18281C

B4928.2

